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INTERNATIONAL JOURNAL OF

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THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

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November, 1928 **Vol. V. No. 2**

Here and *There* in This Issue

The November issue of the *Journal* has been set aside for a special consideration of the common task of Church Schools and State schools. Our General Secretary has pointed out the new objectives which are emerging in public education. Dr. W. W. Charters, one of the best known men in public education today, makes a searching study of what the public school may do in religious education and what it may not do. Dr. Betts gives us a concise review of the place of character education in the public school. Dean Weigle discusses the fundamental philosophy underlying the relation of Church and State in education. Then to give the discussion a practical turn, we have added a review of what one public school is doing in character education.

Thus we present to you this number as a contribution toward the solution of the important problem of the joint responsibility of Church and State for religious education. We make no apology for setting aside so much space for the discussion of a philosophical problem.

We do, however, add a number of articles with peculiar practical value. Miss Ethel Smither presents the second in our series of articles for the teacher. She indicates the rich source of material which is available to the teacher outside of the pages of the quarterly. Dr. E. Morris Fergusson gives some suggestions for worship programs in the small school. Mrs. Almy tells you this month how to make posters. With her clear description and illustrations this becomes so easy that "even a child can do it." The description of an enterprise through which a church school constitution was developed may be of help to those facing similar problems.

Let us not forget that it is time to begin thinking of what to do for Christmas. The November meeting of your committee on religious education or your workers' conference should give specific attention to this question. In this month's issue we present a suitable play for use in your Christmas activities. Next month there will appear a number of articles intended to help you make this Christmas a most profitable venture in religious education.

Small Sunday schools, take note especially of the story Miss Lillian Williams tells next month on how to plan for Christmas in the one-room school.

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EDITORIAL

"Picturesque War"

"I SUPPOSE war is terrible, but isn't it picturesque?" This is the remark made by a college student as she was watching the Armistice Day parade in her city. And one had to admit that the military spectacle was thrilling. Ex-soldiers in full regalia, camouflaged cannons, silk flags of special units and of the nation, military bands playing stirring airs—no one could watch the procession without being stirred. But stirred with a desire to reduce armaments? Stirred with a desire to sacrifice selfish nationalism on the altar of world peace? No, emphatically, no! Stirred rather with a sense of pride in armaments, and a desire to exalt nationalism.

The community celebration of the anniversary of peace served to make war attractive. The pageantry, the music, the spoils of victory, all tended to recall war and to surround it with glamor. The men who were parading knew that it was a false picture. They knew that modern war is not a gay affair of waving flags and beating drums and hearing the crowds shout "hurrah!" They knew that modern war means anguish and torture of body, mind, and spirit, beyond the reaches of the imagination of the cheering crowd. And yet, they were cooperating in an enterprise which made war appear "picturesque."

College classes and public and private schools had been dismissed that morning to allow the young people and the children of the community to participate in a patriotic celebration. What did they learn from it? That patriotism is a matter largely of flag waving and shouting; that pride in America is bound up with military operations; that war is a thrilling romantic adventure. And the learning took place under such emotional conditions that months of patient teaching of the ideals of a Christian patriotism that strives for world peace cannot overcome its impressions.

So long as our American communities continue to celebrate peace in such a way as to glorify war, sermons on world brotherhood, studies in international good will, and compacts signed by great powers, will not be able to banish war from the earth.

Youth loves adventure, loves thrills, and stirring experiences. Spectacular parades and oratorical speeches that recount the glories of war, are made the most important aspects of community holidays. The conclusion which youth draws is inevitable: War is a thrilling, romantic experience, an opportunity for high adventure.

Cannot our communities teach patriotism of a truer type? Cannot respect and gratitude be shown to those who died in battle, without exalting war? Civilization moves forward. Mankind once knew no other way to settle difficulties than by combat. Individuals as well as nations fought to the death to avenge a wrong even though it was trivial. Individual disputes in stable communities have yielded to lawful settlement. Civilization is advancing from the period when gun powder and the sword afforded the only solution of a difficulty. Cannot our patriotic celebrations be prophetic? Can they not point forward to the day when patriotism and militarism will be completely dissociated, rather than point backward to the day when patriotism was interpreted almost exclusively in terms of fighting the enemies of one's country on the field of battle?

Is your community, through its patriotic celebrations, teaching the children to love the habilitation of war? Then it is making remote the day when there will prevail peace on earth, good will among men.

Working Conditions

DID you ever stop to think of the important relation which exists between the conditions under which your teaching work is done and the results of that work? What effect, for instance, does it have on a class to have other classes in the same room as over against having a separate classroom? What effect does it have on a class to have definite goals set up as over against moving along haphazardly from week to week without particular purpose?

Professor Courtis has recently made a test of motivation in the public school with surprising results. The material on which he had the pupils tested was certain standardized lists of spelling words. He made the test under various conditions. One group of words was studied under normal school conditions; another group was studied while a moving picture was taken in the classroom of the class at work; a third group was studied under the incentive of money rewards, that is, every child was promised a penny for every word learned in the period of ten minutes and a dollar bonus was promised to the one who learned the most words.

The average number of words learned in ten minutes under normal school conditions was 8.4. The average for the class while the members were distracted by the taking of a motion picture (not much more distracting than some of the things we do in Sunday school rooms!) was but 4.2. The average number of words learned in ten minutes when the money motivation was used was 13.1, and one child, who on normal days learned but seven words, actually succeeded in learning twenty-eight words under this motivation.

The pros and cons of school motivation are so many that they cannot be discussed in a brief item of this sort. The import of this brief statement is simply to call attention to the fact that it does make a difference under what conditions learning is going on.

Golden Rule Sunday

THE international observance of Golden Rule Sunday, which has become notable all over the world, is set for December 2 this year. During the six years that Golden Rule Sunday has been kept, the precept of "doing for others" in a practical Christian way has spread until last year fifty-two nations, and every state in our union, took especial note of the day. Rulers of other lands, and our President and Vice-President as well as most state governors, endorsed the day.

Endorsement of Golden Rule Sunday too, has come from various religious bodies, and it has been so arranged that all creeds, all races, can be partakers of the day. The spirit of the Golden Rule takes no cognizance of race, creed or color.

Briefly, Golden Rule Sunday, which this year will be conducted for the last time for the children under the care of Near East Relief, is a day when clubs, societies, church and Sunday school groups, and individual families eat a simple orphanage meal consisting of meat stew, macaroni and cheese, stewed apricots with Karo syrup, bread and cocoa. They then share the saving in cost, or as much more as they may be able, with the 31,415 children still cared for, clothed, fed and taught by this American philanthropy. The orphans eat, three times daily, a simpler meal than that which we are having, and yet on Golden Rule Sunday, last year, they cut their meager rations in half that they might share their food with less fortunate village children.

So we add our endorsement of Golden Rule Sunday, December 2, to that of many others and urge our readers to consider the day as one of sharing with those who are not so fortunate as themselves.

"Prosperity is Our God"

IN the October issue of *The World Tomorrow*, John Dewey writes a critical evaluation of current American civilization. In his summary of the gains and losses in American life he asserts that there is a severe conflict on between the inner and the outer forces of civilization. Dewey himself confesses to skepticism as to which set of forces will be victorious.

> "There is some truth in the old saying that we have been too occupied with the material conquest of a continent to occupy ourselves with higher things. But since the former task is fairly accomplished, we may well ask ourselves how it stands with the other part of the saying: that when we get around to it, we shall make 'culture hum.' The distinctive pioneer virtues have departed with the pioneer age. Where is the enormous and vital energy that marked this age now directing itself? Survey of the immediate scene would seem to indicate that much of it is going into a frenzied moneymaking, an equally frenzied material enjoyment of the money that is made, and an imitative 'having a good time' on the part of those who haven't made much money. There are those who think that in conquering a continent, our own souls have been subdued by the material fruits of the victory. Prosperity is our God."

Both public educators and religious educators may well face the fact that our greatest enemy lies in the realm of materialism. A mere change of this or that circumstance will not be sufficient to turn the tide. The roots of our materialistic age penetrate to the very subsoil of American society. How to motivate life in terms of spiritual dynamics in an age of mechanics is our primary problem.

Three Teachers

THREE teachers there were, in a certain Sunday school. The first, an attractive young girl, had but six months before become a teacher. She had been a faithful attendant at Sunday school all her life. She had come to the point where she felt that she should be recognized with an office. And then, it would be such jolly good fun to teach those little kiddies! So the superintendent had hailed her request with joy and placed her in the primary department. Her enthusiasm at the start was great. Her own interest was contagious, and passed on quickly to the children. But the superintendent soon discovered that her attendance at workers' meetings was very sporadic. (She found them so dull!) The elementary magazine, which the school furnished all teachers she left where the secretary put it. ("Who do you think I am, that I should read that stuff! I can teach without it.") His efforts to interest her in the community training school classes were in vain. "I'd just love to go," she said, "but you have no *idea* how *hectically* busy I am!" The charm of teaching the dear little ones had by this time worn off for her, she was usually late to Sunday school, often absent, and never bothered about sending a substitute.

The second teacher, when invited by the superintendent to take a class, had accepted only after some coaxing, and with the words "I want to do my full Christian duty." And thus she continued her work, as a duty. She was scrupulously on time, and rarely absent, but her manner lacked the buoyancy of doing a task with joy. She sighed whenever time came to think about Sunday school. She would not attend outside meetings or read magazines and books. "There are so many other things to keep me busy," she said. Small wonder that her class lacked enthusiasm. And thus she will go on, a half-hearted teacher, until she has satisfied her conscience at having done her full Christian duty, when she will be a teacher no more.

The third teacher was one who rejoiced in her task, "as a strong man to run a race." It is true that she had accepted her class with some misgivings, but her interest and enthusiasm had grown by leaps and bounds. The public consecration service of teachers had been a real crisis in her life, and when in answer to the formal pledge she had said, "I do!" it had been with a will to make this task her very life. And she did! She it was who on Sunday mornings was there ahead of any pupils, and who lingered with them for final words after all others had gone. Her cheery voice was known by all the mothers when they took down the telephone receiver—and not many weeks went by that there was not a friendly chat about some assignment, some problem, or about a particularly good deed which a child had done. She was the life of the teachers' meetings. As she put it, "Our educational conferences are occasions that I look forward to, for we are all much like a big family." She was always finding something new to read. She eagerly attended training classes and institutes—and was a joy to the instructor who took to heart the problems of his students (and a thorn in the flesh to him who came for a

ist of perfunctory lectures without caring for individual roblems!) When asked how she could sacrifice so much or her Sunday school work, she replied, "Sacrifice? No! t would be a sacrifice for me to give this up! You cannot peak of this work as sacrifice any more than you can speak f a child's play as sacrifice!"

These teachers were in a certain Sunday school. Even o are they in *every* Sunday school! In which of these lasses do you belong?

The Indictment of Youth

NEW indictments are being constantly framed against the rising generation. They are charged with being loud, irreverent, immodest, reckless, superficial, beyond control. And, to an extent, the indictment is true.

But, to repeat the oft-quoted remark of a famous statesman, you cannot indict a whole nation. So, it may be said, with equal truth, you cannot indict the youth of an entire generation. First, we must except a great host of noble young people, sons and daughters of faithful Christian parents, who, in the face of many trying situations and discouragements, are striving to uphold the best traditions of Christian manhood and womanhood. Then we may find, in many of our colleges and preparatory schools, particularly those conducted under Christian auspices, a wholesome atmosphere in which the essentials of Christian character have a dominant place. Beyond these there are the seminaries, Bible institutes, and training schools, in which many thousands of high-minded and purposeful young men and women are being trained for definite Christian service at home and abroad. The summer conferences and camps, where great numbers of Sunday school, Young Men's Christian Association, Young Women's Christian Association, mission, and other workers gather each year, must also enter into the account. The Boy Scouts, the Camp Fire Girls, and others are to be numbered among the conserving influence. Even in the great universities, and colleges for women, where demoralization is said to be greatest, there are nevertheless large numbers of quiet, God-fearing students, whose influence is a constant rebuke to the superficiality of their worldly-minded and self-indulgent fellows. These groups, and others which might be named, constitute, we are persuaded, more than an insignificant minority. It is encouraging to know also that there are large defections from the hip-flask and lip-stick group when they approach the period of life's serious responsibilities. With many of them these things are but a passing phase. The situation is unquestionably grave and alarming, but should not be exaggerated: there is still a vast army of our noblest and best who have not bowed the knee to Baal.

And now let us inquire what has brought about this situation and attempt to locate the responsibility. We are told it is an aftermath of the "great conflict" and due to the disruption caused by war. Other explanations suggest the decline of home influence, the teachings of modern materialistic science, the advent of the auto, the radio, and the movies; and, finally, the failure of the church and the pulpit to interest and influence the young. Probably an adequate explanation would need to take account of all of these. But, in respect to responsibility, the major question remains. Did the young have any part in bringing about the hideous disaster of the war? Are they responsible for the decline in home influence? Did they originate the theories of materialistic science? Did they invent the auto, the radio, and the movies? How far did they contribute to the decline of the modern pulpit? These are timely and searching questions. The moment we begin to probe beneath them we discover that what has happened is the emergence of a new world situation, and the central factor in our problem is the attempt of a rising generation to adjust itself to conditions which are revolutionary and without precedent in the history of the past. But the point chiefly to be borne in mind here is that the young had no part in bringing the conditions about.

HAVE all of the reactions involved in this readjustment been of a vicious nature? We believe not. The revolutionary changes in dress, for example, which have provoked so much of critical comment, are a liability only in their extremes. The added simplicity, healthfulness, comfort, and even attractiveness, may be placed on the gain side. A glance at the fashion plates of fifteen or twenty years ago will produce a feminine shudder. Of course, of the cosmetics and cigarettes there can scarcely be two opinions; their influence has been degrading and disastrous. They are the destroyers of womanly charm. But let us bear in mind that the young are not the only transgressors, if indeed they can be said to be the greatest. There are a few signs, at least, that these abhorrent practices are losing popularity, and an advancing standard of wholesome masculine ideals would, we are persuaded, soon provide the needed corrective.

One need not probe deeply into the youth problem to discover that underlying all these vanities and excesses there is a prevailing soul-hunger. The truth is youth is largely bewildered, and will continue to grope in the dark, until, under intelligent and sympathetic guidance, a firm foothold is found for restless feet. Youth has tasted the wine of this new freedom and has already discovered at the bottom of the cup there are bitter dregs. Through much travail of soul young people are learning that true freedom lies, not in self-indulgence, but in self-denial, and, above all, in submission to the sovereign sway of the Spirit. "If the Son shall make you free, then are ye free indeed." The increasing candor and open-mindedness of youth, while attended with undoubted peril, may in the end produce a higher standard of honor and prove the gateway to a vital faith. In any case, it is manifest that the Christian faith will suffer no disadvantage when subjected to the searching analysis of eager minds seeking ultimate reality and truth.

The pathetic side of this whole problem lies in youth's feverish pursuit of happiness. The instrumentalities for mental, material, and physical satisfaction abound as never before, and yet there is a famine of happiness. The so-called "thrills" pass in a moment, leaving the soul with its insatiable hunger, loneliness, and unrest.

Happiness is a natural craving and lies close to the nerve center of highest aspiration. Our Lord comes to youth, not with a message of subtraction, but of addition. He would not diminish but increase happiness—by revealing its Source. The problem, thus, in the last analysis, is one of bringing youth into contact with Him. If we fail in our Christian approach, there is no alternative.

HUGH R. MONRO
New York City

"Name This Child"

By F. C. HOGGARTH*

ALPHA of the Plough says he would far rather write an article than find a title for it when written. The thousand words come more easily than the four or five-word summary "that is to flame at the top like a beacon light." The title he says is a gem needing to be sought in travail, almost in tears.

Some may find like difficulty with children.

A child's name can be a problem, compared with which Euclid may be child's play. There are so many vested interests in names. Relatives both dead and living, think they should have a say in the matter. They can be quite eloquent in stating their claim. Some names show more consideration for the ancestors than for the child. Some are a load rather than an inspiration. Their owners would be quickly rid of them of they could.

A bewildering variety of reasons decide names. The month may decide. Provided the month is right that may simplify the problem. The relatives cannot then be aggrieved that one of their number has been favored above the rest.

A battle or the launching of a ship serve some for names —as was the case with the gypsy's girl who was called Leviathan, that ship was launched the day she was born!

At one time the Bible was the *Vade Mecum* for Christian names. Parents never thought of going outside its pages. Roman Catholic children are often named after the saint on whose day they are born—an even better way of simplifying the problem than the use of the month's name.

Some names seem to be chosen that their owners may be out of the common—that no one with the same name is ever likely to be in their vicinity. Some names strike one as being "fancy"—others, like John and Mary, have splendid wearing qualities—homespun without frills.

Some go in for quantity in Christian names. Royal personages usually have a bewildering number. Occasionally one meets a person positively proud of the number of initials he possesses.

THE giving of a name is a greater matter than many recognize. In former times it has been a matter of Christian exhortation. Chrysostom, the brave and famous bishop of Constantinople in the fourth century, often urged his flock to call their children after the saints so that their heroic and gracious lives might serve them as examples of virtue. A name may be a noble endowment. As the practice grew up of naming children after saints it was often with a view of protection, that the saint would have the child under special care. The inspiration of the name is a more important concern. The chief use of the great and the noble, it has been said, is to fertilize the imagination of the young. By linking a child in name to some great-heart in history we may do potent things for him.

What sweet and brave histories and inspirations there are in names like Monica, Bertha, Mary, and Margaret. John, is so virile and clean sounding. How often has the word of the Lord come to a man whose name was John—John Wesley, John Knox, John Bunyan, and the rest. What inspiration a boy might find in the name of Francis, the saint who called the flowers his sisters, and the birds his little brothers, and who brought back into Christianity the note of gaiety! That name links up too with Francis Xavier, one of the noblest of all missionaries, whose spirit ever sought the regions beyond and whose motto was "On, always on."

Christian names have an even deeper significance. They are the memorials of struggle and of triumph. They are evidence of the victory of Christianity. Our names bear witness to that as does the date on our letterheads.

People had not always Christian names. The list of people to whom Paul sends greeting at the close of his Epistle to the Romans, bear pagan names, some of which are the names of pagan deities. The early Christians continued to bear the names of Saturn, Mercury, Dionysius, Apollo, and Hermes, whilst they worshipped Christ. "The martyrs perished because they refused to sacrifice to the gods whose names they bore." "The force of custom," says Harnack "proved stronger than reflection of their own."

Harnack also points out that every one, whatever his name, had already a second name, distinctive and abiding, given in baptism, the name of Christian. At first that was a term of approbium and of contempt, intended as a badge of shame. Christians wore it as a badge of honor as a soldier might wear a Victoria Cross.

"What is thy name?" asked a Roman Magistrate of a youth hailed before him as a follower of the way.

Aware that the magistrate had the power of life and death over him and that death was the fate of a confessed Christian, he bravely answered: "My first and foremost name is that of Christian. But if thou requirest my worldly name as well, I am called Carpus."

In course of time the pagan names were dropped and the children of Christian parents, were given Christian names. It is as though the one name Christian, given to early converts in baptism, and of which they were so proud, had, like a ray of white light, been broken into a spectrum of Christian names, some one of which each of us bears, and by which we are known by those who love us. The giving of such a name should be a sacrament. It should be an act of beautiful consecration where Christian parents publicly and unashamedly pledge themselves so to live and serve and train, that the Christian name shall be an earnest of the name Christian, worn with something of the proud courage of that youth Carpus.

THE task of Christian education is to make a child feel the mighty challenge in the name. The name should put him on his honor. To be a traitor to it should be held a worse dishonor than any other treachery. The home into which the child is born and the church into which it is received are responsible for a Christian environment where the name shall be more than an empty symbol. It is for them to fill the name with great and lovely meanings so that the children of our homes and churches shall feel that the greatest thing on earth is to be what their Christian names imply—Christians.

*Morecambe, Lancashire, England.

New Objectives in Public School Education

By HUGH S. MAGILL

CAN the public school provide a complete education for American childhood without including religion? This is a question which is commanding very serious consideration. Probably more attention is being given to the place of religion in education on the part of public school educators today than ever before. The dean of a large institution devoted to the training of public school teachers recently stated in a conversation that teachers taking graduate work in education are continually asking for courses in religion. Consequently, this institution is planning to give a prominent place to religious education.

Ten years ago the Commission on the Reorganization of Secondary Education, appointed by the National Education Association, published through the Bureau of Education, Bulletin No. 35, "Cardinal Principles of Secondary Education." According to this Commission's report, the main objectives of education were given as the following: (1) Health; (2) Command of Fundamental Processes; (3) Worthy Home Membership; (4) Vocation; (5) Citizenship; (6) Worthy use of Leisure; (7) Ethical Character.

The Commission stated the goal of education in a democracy as follows: "Education in a democracy, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends."

In the Sixth Year Book of the Department of Superintendence of the National Education Association, published in February 1928, the Commission on Curriculum for Secondary Schools, composed of twenty-five prominent leaders in public education, re-states and re-affirms these cardinal principles and the goal of education in a democracy, but declares that the ten years that have elapsed since their publication have shown the need of amplifying this earlier statement of objectives. The Commission declares that a school can perform no higher function than to guide pupils into right ways of feeling, of thinking and of behaving. Emphasis is laid upon the "guidance" and "counseling" of youth, and it is pointed out that "guidance" by no means implies "determination," but on the contrary implies revelation of self, discovering of aptitudes, and freedom of choice; that if guidance or counseling is interpreted in the right way it may be accepted as the outstanding function of the secondary school in the training of youth.

This Commission states the general objectives of all education as follows:

"1. To promote the development of an understanding and an adequate evaluation of the self.
2. To promote the development of an understanding and an appreciation of the world of nature.
3. To promote the development of an understanding and an appreciation of organized society.
4. To promote the development of an appreciation of the force of law and of love that is operating universally."

The Commission then makes the following comment on these four objectives: "The individual self, nature, society, and God—these four, and in particular the adjustments which the individual self must make—constitute the objectives of education."

It is very significant that this Commission on Curriculum for pupils of high school age frankly and definitely states that a knowledge of God is one of the basic objectives of *all* education.

DISCUSSING the *first* objective—an understanding of self—the Commission declares, "There comes a time when youth has an awareness of self and when he wishes to know what life means; what his relationships are in the great universe that is gradually unfolding before him. When these questionings arise, it is possible either to suppress them and thus to prolong the period of childhood and immaturity, or to seek diligently for that greater understanding upon which alone full maturity rests. *Know Thyself* is a challenge to make a courageous attempt to come to a full awareness of selfhood."

Answering the question what the school can do to help the youth know himself, the Commission states that "by respecting him, it may teach him to respect himself; by setting an example of righteous living, it may teach him to lead the good life; by revealing to him the great achievements of the human mind in all ages, it may help him to discover the latent powers within himself; by having sympathy with his questioning, it may cultivate in him the true spirit of inquiry; by providing opportunities for wholesome and vigorous living, it may add to his experience and make his selfhood evident through activity. Understanding and appreciation which do not find expression in some form of adjustment are incomplete."

In considering the *second* objective—an understanding and appreciation of the world of nature—the Commission discusses the scientific approach to an understanding, appreciation, and mastery of the laws of nature, "We cannot ignore this external world. The more fully we understand it and the more completely we comprehend its powers and its beauty, the more likely we are to realize both our possibilities and our limitations and to make our adjustments intelligently. The age of science in which we are living is taking care of understanding and mastery. The school should establish proportion through supplying the poetry and the philosophy by which, supplanting the wonder and the fear of the ancients, we may find an interpretation that is appropriate to an age which has largely outgrown its fears and is trying to apprehend beauty and majesty."

Discussing the *third* objective—an understanding and appreciation of organized society—the Commission points out that "the problem of living together and working together is growing more complex as social contacts multiply. Frequently it seems as if the social structure will not bear

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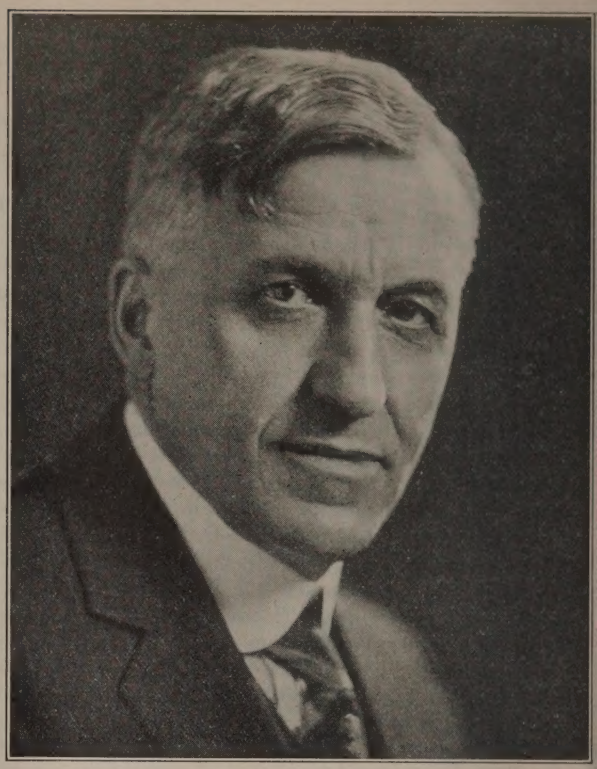
What the Public Schools Can and Can Not Do in Religious Education

By W. W. CHARTERS

Director, Bureau of Educational Research, Ohio State University



WE may promptly dispose of the negative aspect of the question raised in the title of this article. The public schools can not teach religious dogmas. In some states the Bible may not be read; in others permission is given to read without comment. Fear of denominational propaganda and horror of the intermingling of Church and State have produced a settled conviction that "religion" must not be taught in the public schools.

There are, however, several contributions to religious education which the public schools may make while observing scrupulously the letter and the spirit of the written and unwritten laws of the American nation.

When the schools train the youth of the nation they must acquaint them with the contributions of civilization and inevitably when these contributions are described scores of religious concepts such as God, the church, Jesus, the Hebraic prophets, and the like, are used in the description. One can no more separate reference to religious matters from the facts which boys and girls must learn than one can unscramble eggs.

Toward these religious concepts which the child encounters constantly, the textbook may display either a reverent and appreciative attitude or one of flippancy and hostility. The public school textbooks, therefore, can aid religious education by treating all such references in a sympathetic manner. Authors of textbooks may be opposed to the details of particular creeds of religion and denominations; but if they are scholarly and impartial men they can not fail to realize that religion is one of the imperishable strands of social life which gives solidity to living. It is, therefore, an obligation of the public school curriculum to develop an attitude of appreciation toward religion and of reverence toward God. Cynicism and ridicule are unfair as well as untrue to the spirit of scholarship.

The power of the textbook is equaled by the influence of the attitude of the teacher. Cynicism on the part of the teacher insidiously affects the attitudes of children by suggestion and example unless the partiality of the teacher is so egregious as to arouse hostility. The teacher in the public schools can, therefore, assist the agencies of religious education by developing the proper attitude toward religion. Particularly if the teacher is deeply religious himself his influence may be profound. Denominational details must not be obtruded upon the attention of children because these are non-essentials. The deeply religious teacher lives in a world of attitudes and feelings more fundamental than these and the spirit of his life reveals itself in ways more subtle than the voicing of creeds.

In still other ways public schools may aid religious education. As I understand its meaning, religious education transcends moral education but is based upon it. Children may be taught to be moral through the use of either moral or religious sanctions. Religious education relates morality to the concept of God; moral education bases morality on the concept of good. Both develop a moral structure within the individual. Each is striving for ends which have much in common. Both seek to develop the virtues of goodness, unselfishness, courage, and industry. Public schools and church schools are cooperating agencies. Whatever of morals the public schools may develop is so much gain for the church schools.

The public schools, therefore, may aid religious education by developing the basic virtues to the utmost through industry and intelligence. What they develop religious education does not need to repeat. To the extent that they develop moral habits and attitudes the task of inducing religious experiences is made easier. A moral man is a better subject for religious experience than a criminal.

From the point of view of the mechanics of the educative process the schools may, under favorable conditions, supplement the teachings of the church schools by helping children to do moral "home work." By this phrase I mean the following. If the teachers in the public schools know grade by grade the principles of conduct which are taught from week to week in the church schools they can see that these lessons are applied in school during the remainder

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Character Education as an Objective in the Public School

By George H. Betts*

PROGRESS in education seems to go forward by "movements." Witness the movement a generation back for child study and the determination of educational objectives in terms of the pupil's needs; the movement for the liberalizing of the school curriculum; the scientific movement, with its emphasis on individual differences and on testing and measuring.

Just how much activity of a particular kind is necessary to constitute a "movement" is hard to say, but it seems clear that a movement is organizing, if not already here, for a new emphasis on character education in the public schools.

South Dakota reports (1927) a "Young Citizens League," with over three thousand school charters and a pupil membership of more than 60,000. These young citizens are beautifying their school grounds, adding pictures and books to their schools, learning to organize and conduct business meetings, adopting codes of behavior for their schools, with such qualities as "good health, patriotism, courtesy, sportsmanship, reliability, honesty, duty" at their center. Other states are similarly emphasizing character as a leading school objective.

"I have received letters regarding this work from every state in the union; from colleges, private schools, public schools; from China, Japan, Honolulu." This from Principal Agness Boysen of Lyndale School, Minneapolis, concerning her program of character education.

If one has any doubt about public school concern over character development let him study such outlines, courses of study and curriculum guides as these: *Character and Conduct* (Los Angeles); *Course in Citizenship through Character Development* (Boston); *A Course in Character Development* (Elgin, Ill.); *Character Education in Detroit* (Detroit); *Health-Character Fundamentals* (Cleveland); *Studies in Character Growth* (Oakland, Calif.); *The Case-Conference Method* (Toledo); *Character Education in the High School* (Birmingham Report); *Character Building* (Buffalo); and other such serious efforts to meet the character problem.

The National Education Association has a committee of distinguished educators at work on character education. State teachers associations are giving this question a central place in their discussions. Universities are holding School Men's Weeks and building the program around the problems of character education. Educational Foundations and philanthropic individuals are devoting money to character education research.

What does all this, and much additional, activity signify? What promise does this incipient movement hold for the individual and society?

There are many evidences that public school leaders are losing confidence in the influence of the church on the character development of the young. And this is not strange, for here are some of the reasons: After three hundred years of untrammeled freedom to develop its program as it chooses the Protestant church still looks upon the religious training of the young as wholly incidental and a side line. Its schools are mostly taught by volunteer untrained teachers, officered by indifferent or unqualified men, supported by the pennies of children, ignored or looked upon as a cross and a burden by many pastors, patronized or forgotten by bishops and other ecclesiastical potentates. Suitable classrooms are the exception rather than the rule. Pupils average attending every second Sunday. The period of instruction is approximately twenty minutes on lessons that have usually been prepared neither by teacher or pupil. Pupils are often unruly, irreverent, misbehaved. In an unbelievably large number of church school classes religion, God, or the Bible are not mentioned during the class period, the time being devoted to idle, fruitless talk about whatever happens to be the ruling interest of the moment. Quite certainly less than one child or youth out of three in Protestant United States receives as much as eight clock hours per year of even this indifferent religious instruction over the few years (usually up to fourteen or fifteen years) before he drops out of the church school.

Modern students of education accept as an axiom the principle that *only those objectives in education which are consciously defined and definitely sought through curriculum and instruction are ever successfully attained.* This principle the church has neglected. It has never seriously set itself at work on the problem of making religion a conduct control. It has sought to get its pupils "converted," "saved," made into churchmen. It has never consciously and definitely faced the question of making the study of religion insure character. It has placed its curriculum stress on the ethics of primitive, tribal Judaism whose deity was cruel, unlovable, tyrannical, unjust. When the emphasis turned to the New Testament, the stress has been on the birth and death of Jesus pictured as a man of sorrows, the magnificent daring and challenge of his virile life falling into second place.

If you doubt the essential justice of this admittedly severe arraignment ask the force—pastor, officers, teachers—of the conventional church school just what are the specific character objectives they hold for their pupils and see what answer you get. Ask them what influence they expect their instruction to have on next week's behavior of the pupils in terms of honesty, kindness, courtesy, dependability, cleanness. Ask them what measures they employ to make sure that the religion they teach *motivates* the pursuit of these ideals. I have tried it and with few exceptions most of them have no answer.

I do not mean to imply that the new movement for character education in the public school contains the solution to all our moral problems. Its promoters would be the

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The Relation of Church and State in Elementary Education

By

LUTHER ALLAN WEIGLE

Dean of the Divinity School, Yale University

JULIAN M. STURTEVANT, pioneer home-missionary, founder and long-time president of Illinois College, once sent to William E. Gladstone an article which he had written on the relations of Church and State. Mr. Gladstone replied immediately, using a sentence which busy men find convenient in such circumstances. Thanking the author, he said "I shall examine your article with great interest." Then he went on to say: "It has been given to America to solve many problems; but there are others in respect to which she will probably have to remain content with half-solutions. It may be that one of these is that deep subject of the relations between Church and State which it is so difficult entirely to sever from the relations between the State and education."

The subject of the relations between Church and State is much discussed in America today. Little of the discussion, however, touches upon what Mr. Gladstone felt to be the most difficult and complex of the problems involved. Granted that the principle of religious freedom necessitates the separation of Church and State, there remains the problem of determining just what the separation of Church and State means, what it rightly involves and what it does not involve, with respect to education, in which both Church and State are so vitally interested.

As Americans, we believe in the principle of religious freedom. In 1776 the legislature of Virginia unanimously adopted, as part of a Declaration of Rights, the following article, which had been prepared by Patrick Henry: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love and charity, towards each other." The principle of religious freedom therein expressed has become embodied in our national and state constitutions. It touches bedrock in its truth. It is a sure guarantee of our liberties. It must not be subverted. It must never be surrendered.

This principle of religious freedom is designed to protect religious belief, not to hinder or destroy it. It is meant to insure the free exercise of religion according to the dictates of conscience, not to limit that exercise by forcing secularism upon American citizens. Yet the strange, paradoxical fact is that the separation of Church and State is construed by many today—by some designedly, by most unthinkingly—to mean that the State can neither encourage religious belief nor cooperate with religious institutions.

The principle of the separation of Church and State refers properly to separation of control. It means that neither Church nor State may rightfully control the other, wholly or in part. It stands for a free Church and a free State. But separation in control does not preclude cooperation in action. And for the State to refuse cooperation with the churches, where such cooperation is desirable, would be to commit the State to secularism, and to turn its powerful influence in the direction of non-religion and atheism.

In no other of its functions does the State come closer to the churches, nor is the need of some measure of cooperation more urgent, than with respect to education. Here certainly, for the State to ignore religion is to deny it. And for the State even tacitly to deny religion in its schools is to impair the religious liberty of those who believe in God and desire their children to be educated in that faith.

I BELIEVE that the State has both the right and the duty to provide for the education of its future citizens. The principle of public responsibility for education is indispensable to the welfare of a democracy. I have confidence, moreover, in the public schools of America. My own early education was in these schools. So, too, was that of my wife. We send our children to the public schools of the community in which we live. We began to do this as a matter of principle; we have continued because we have been well satisfied with the results.

But my confidence in the public schools does not blind me to their defects. Conditions differ in the various states and even in different communities within the same state. Taken in the large, however, the most notable of these defects is the strange inhibition with respect to religion which afflicts these schools. In this one respect the public schools are distinctly failing to provide the education which American children need and must have if America is to retain its character as the home of a free, upright, and God-fearing people. They do not accord to religion a place commensurate with its importance as a factor in our heritage, as an expression of our common faith, and as a principle undergirding and sustaining our moral well-being. With the exception of the reading of a few verses from the Bible and the recital of the Lord's Prayer in the schools of some states and communities, the teaching of religion has disappeared from these schools, and they afford to children no conscious recognition of the part that religion has played and is playing in the life of humanity.

The public schools are not themselves to blame for this situation. It was forced upon them by the quarrels and protests of the churches, or by folk who assumed to speak in behalf of the churches. Whenever a group, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious ele-

ment has taken its place. The movement has been almost wholly negative; there has been no coming together of the different religious groups for a positive reconsideration of its total trend and inevitable result. It was not infidels or atheists that stripped the public schools of religion. It was people who spoke in the name of religion. The fact is that adherents of all faiths in America have been far more concerned to see to it that the public schools should not contain any element to which they could object, than they have been to conserve in these schools the great fundamental principles of morals and religion upon which they all agree. Protestant, Catholic, and Jew have shared in this movement. All must shoulder some of the responsibility for the situation into which we have drifted.

I was amazed to read in the "Announcement" of the 1927 meeting of the Religious Education Association this statement concerning education in the public schools: "Religious motivation may not be used; the name of God may not be used." I did not know that the stripping of religion from the public schools had gone quite as far as that. I do not believe it to be so. Certainly there is nothing in our public constitutions or legislative enactments, federal or state, that compels it to be so. This is not yet a Godless nation. Public school teachers need not fear to take the name of God upon their lips, even in the classroom.

Yet the error in that statement lies in its exaggeration, rather than in total misrepresentation; in its seeming to assert as a necessary principle what is practically, in too many sections of this country, the fact. The public schools have drifted far toward a complete ignoring of religion and of God.

This situation is fraught with danger. It imperils the future of religion among our people, and, with religion, the future of the nation itself. It endangers the perpetuity of the most characteristic and essential principles of American life and American institutions.

A SYSTEM of public schools that omits and ignores religion fails to bring children into contact with the best that the experience of the race has to offer. "Through its schools a nation should become conscious of the abiding sources from which the best movements in its life have always drawn their inspiration," a contemporary English philosopher of education has said. Professor W. E. Hocking has so well stated the danger in the present situation that I quote his striking sentences. He is referring to the objection which Bertrand Russell voices against "immersing defenseless children" in the atmosphere of the older generation's faiths, political and religious. "The first peril of education is not that the child's will will be overborne, but that through no exposure or inadequate exposure to the objects that would call out his best responses, he achieves only half a will instead of a whole one, a will partly developed and, therefore, feebly initiative, casual, spiritless, uninterested . . . the greatest danger of politically guided education, particularly in democracies which feel themselves obliged in their educational enterprises to cancel out against one another the divergent opinions of various parties, is that the best places will be *left blank*, because it is on the most vital matters that men most differ. Children have rights which education is bound to respect. The first of these rights is not that they be left to choose their way of life, i.e., to make bricks without either straw or clay. Their first right is that they be offered something positive, the best the group has so far found. Against errors and interested propaganda the growing will has natural protection: it has *no protection against starvation.*"

But the danger is not simply one of omission, of failure to offer to children the best. The present situation tacitly commits the public schools to a negative attitude with respect to the value of religion. To revert to Professor Hocking's figure, the peril is not simply that of starvation, there is danger of actually poisoning the minds of our children with implied irreligion.

The ignoring of religion by the public schools inevitably conveys to children a negative suggestion. They cannot help but notice the omission. It is bound to discredit religion in their minds. It is natural for them to conclude that religion is negligible, or unimportant, or irrelevant to the real business of life.

This danger is greater today than ever before just because the public schools are greater today than ever before. For the old-time public school to omit religion would have been a matter of little consequence, for it omitted a great many things. But the public schools of today are taking on the dimensions of life itself. They undertake to afford to children a social environment simpler, purer, wider, better balanced and more rightly proportioned—to repeat Dewey's phrases—than the big, confused and too often sordid world without their bounds. They provide for the education of children in practically every other sound human interest—*except religion.* The omission and ignoring of religion by such schools conveys a powerful condemnatory suggestion.

We must keep sectarianism out of our public schools. But that does not necessitate stripping them of religion. We must not surrender the public schools to the sectarianism of atheism. If it be right to keep Methodism or Presbyterianism or Catholicism out of the schools, it is right to keep Tom-Paine-ism out. If it be wrong to establish Congregationalism or Lutheranism or Judaism as the religion of the State, it is equally wrong to establish secularism as the religion of the schools of the State. The present situation does not fully conserve, it in some respects impairs, the religious freedom of that vast majority of American citizens who believe in God and desire that the education of their children give proper place to religious faith.

There are those who propose that the introduction of what they term "character education" in the public schools will solve the problem. We stand in woeful need of more direct and vital methods of moral education in these schools. But we delude ourselves if we imagine that the introduction of non-religious character education in the public schools will solve the problem or quiet the conscience of those who have waked to the danger of an educational system without religious motivation. Direct character education but raises the problem of the ultimate sanctions of morality. If the public schools must teach that right is merely what men have agreed upon, nothing more than convention, or fashion, or public opinion, or legal enactment by a majority in some legislature—if they are stopped from saying that some things are right because we believe them to be rooted in the constitution of the universe itself, expressions of the nature and will of the God upon whom our destiny depends—then we are in the presence of a new danger. Shall the State teach that right is mere fashion, and the Church that it has the stamp of eternity? That would be a conflict in the field of morality beside which the supposed conflict between evolution and Genesis is child's play.

What, now, have we a right to expect from the State through its schools? Clearly we cannot expect the public schools to undertake a major share of the religious education of American children. This is for two reasons which are so obvious as to need no discussion. First, because a complete religious education could not be offered by the public schools without transgressing the principle of religious freedom; second, because the growth of religion in the mind of a child depends upon a multitude of factors too intimate and too pervasive to be embraced within the limits of organized, formal schooling.

We have a right to expect the public schools to do more than they have been doing, however. They can take steps to offset or wholly void the negative suggestion involved in the present situation. They can in many states continue the reading from the Bible and the use of the Lord's Prayer —an act of corporate worship in which all religious groups might well agree to unite; and by the careful selection of materials this practice could be made to be of more religious educational value than it now is. The public schools should in all of their teaching refer to religion naturally and wholesomely, without dogmatism, without bias, without affectation or strain. They should in all of their teaching manifest due reverence for God and due respect for religious beliefs. Teachers should understand that the principle of religious freedom is designed to protect rather than to destroy religious belief; and that it gives them no right either tacitly to suggest or actually to teach irreligion. The public schools can aim at the development of a citizenship which is founded upon character; and they can in their efforts to educate for character give due place to religious sanctions. They can teach that morality is more than custom, public opinion, or legal enactment; they can point to its grounding in the structure of the universe and in the nature of God. They can afford to the work of the churches and synagogues for the religious education of their children some such recognition as will declare to the children themselves in unmistakable terms that their teachers hold religion to be a proper part of the community's total provision for their education.

The State is not Godless. It assumes, in many of its declarations and practices, the truth of religious faith—taking due care not to force religious observances upon those who deny them. Why should not the schools of the State assume the truth of that common body of religious faith upon which its citizens generally agree—taking due care, by conscience clauses or other provisions, to conserve the rights of those who have no such faith?

Dedication of Out-of-Door Pulpit at Lake Winnipesaukee

UNDER the deep blue of a New Hampshire sky, with Lake Winnipesaukee reflecting "the smile of the Great Spirit," the faculty and students of the International Leadership School on August 14 dedicated the beautiful rustic pulpit shown in the accompanying pictures. Mr. Hugh R. Monro of New York City, through whose generosity it was erected, presented the pulpit to the International Council, and Dr. Hugh S. Magill accepted the gift on behalf of the Council. Dr. H. Shelton Smith then led in the following ritual which had been prepared by a special committee of the faculty.

LEADER: As an expression of our grateful appreciation of the loveliness of God's mountains and woodlands, lake and islands, sunset clouds and western sky,

CONGREGATION: We, the students and faculty of the Lake Winnipesaukee Leadership School of the International Council of Religious Education, dedicate this out-of-door pulpit.

LEADER: As a permanent expression of our desire to leave this beautiful world of nature still more beautiful after we have ceased to use it as our abiding place,

CONGREGATION: We dedicate this rustic pulpit.

LEADER: As a declaration of our conviction that worship is primary and central in a program of Christian nurture.

CONGREGATION: As an act of worship we dedicate this pulpit-shaped altar to the God whom we know and whom we serve.

LEADER: As an instrument placed at the disposal of trusted leaders who, with their vesper messages, will clarify the visions of usefulness for both professional and non-professional religious educators,

CONGREGATION: We pray that this pulpit may forever remain sacred.

LEADER: As a challenge to clear and reverent thinking in a day when the scientific study of the natural world needs to be harmonized with the rational study of the true object of religious faith,

CONGREGATION: We dedicate this pulpit as a place whence faith-creating messages will come.

LEADER: As a platform where holy men and women may stand, advantageously to direct the sunset meditations of religious teachers, who, themselves are diligent students of the word of God,

CONGREGATION: We dedicate this appropriate addition to the equipment of this Leadership School.

LEADER: As an expression of gratitude to God our Father, who has called us in these days of unprecedented seriousness and opportunity to trust His providential care and to further the interest of His Kingdom through teaching the gospel of Jesus Christ,

CONGREGATION: We solemnly consecrate this pulpit.

May this truly become a holy temple, a place where those who seek the Father, may find him and worship him in spirit and in truth.

Out-of-Door Pulpit at Lake Winnipesaukee

A Public School Undertakes Character Education

DURING the past few years there has been a growing desire to include character training in the public school curriculum. According to Miss Agness Boysen,* principal of the Lyndale School, Minneapolis, this desire has grown from the fact that many of the graduates of our schools are not making a success either in business or the home. While it has been the custom to blame the home for this, it alone cannot bear the full weight of the responsibility. Education in its fullest sense goes on unceasingly and is quite as active during the hours when the child is not in his home as when he is.

In an experiment in character education conducted in the school of which Miss Boysen is principal, a study was first made of the business world with a view to determining why boys and girls do not make good. The answers pointed conclusively to the fact that success depended not so much on knowledge or skill, as on moral character.

> I asked if they ever dismissed a boy because he was poor in arithmetic, spelling, or writing. They all smiled at this and shook their heads and asserted that if "the boy was on the job and pleasant and not afraid to work, they were willing to take care of the other things." One man gave a specific instance of a boy who could not spell a word correctly, but said that because he was "always willing, always ready, helped everyone who needed him, tackled the work of the people who were absent, arrived before anyone in the morning and was the last to go, he made himself so valuable that they could not get along without him."

A study was also made of the situation in the home. On the basis of these studies, the teachers worked out cooperatively a list of character traits, grouped under the following headings: reliability, obedience, industry, self-control, social attitudes, judgment, punctuality, initiative, personal habits, thrift. These traits were then defined in terms of trait-actions in such language as the children could understand. It was decided that pupil report cards were to be made out only on these traits, rather than on the usual school subjects.

> These requirements were taken off with the mimeograph and each child as far down as the second grade made a booklet. Each page in this booklet is headed with a character trait and below are listed the ways of expressing it. For instance, the page on reliability begins with the notation, "I must learn to think honestly" and continues with eleven other requirements for expressing reliability. The page on judgment contains these sentences. "I must exercise careful judgment in crossing the streets." "I must wear the proper wraps when needed without being told." There are fifteen other requirements for good judgment. . . . The first sentence under industry is "I must begin work promptly upon arriving at school." There are thirteen other requirements under industry. Under thrift is listed "I must not waste time. I must never waste paper or any other material." Under initiative, "I must ask questions that are worth while. I must try to think of original problems that will help our work."

Two aspects of this experiment might specially be noted with profit by religious educators. (1) The parents were made a part of the plan. It was fully explained to parents at a parent-teacher meeting, and the consent of parents secured for trying out the plan for a term (Who will say the public school can do *anything* because it has the law behind it?). After the first report cards were sent out, they became the occasion of numerous conferences between parents and teachers, leading to a fine type of cooperation between teachers and parents. (2) The pupils also were made partners in the plan. Their enthusiastic interest and support were enlisted. When the report cards were to be made out, the teachers found that—

> . . . it would be impossible to mark these cards out of school hours as they had heretofore as they desired to mark them with the help of the children. I felt that this was a decided step in advance. The teachers took at least two half days having individual conferences with the children. I wish I had space to tell you some of the desirable outcomes of these conferences. One teacher who was reluctant to break her program to do this work came to me and said that in all her years of teaching she had never become so well acquainted with the problems of her boys and girls and that she had no idea of the difficulties that they had to meet.

Miss Boysen has been so gratified with the success of this undertaking that she feels it to be no longer an experiment. Results have been far too accurate to be in doubt any longer.

> The comments which pleased us most were those which stated that the children had improved greatly at home. This we felt and continue to feel is the most satisfactory outcome of it all. It is not difficult to get children to do the right thing in a school building where a score of people are continually advising and directing. The real test is the conduct of boys and girls on the street, in the corner store, and at home. If the ideals we are teaching in the public schools can carry into these places, then we are indeed making a contribution.
>
> Parents stated that children were asking if they were reliable at home and were requesting to know ways in which they might express it. They were playing with brothers and sisters and neighbors harmoniously because their social attitude must be right. Those who had always refused vegetables were asking for them because it showed good judgment. They were insisting upon going to bed at 8:00 for the same reason. These are not a few detached cases. It began to be general over the entire building because we were giving just as much credit for work outside, as in school.

While the emphasis was being placed on character outcomes, there was also no decrease in scholarship, but an actual advance. This did not come as a surprise to the teachers, as they had worked from the first on the theory that growth in character would produce growth in scholarship.

The concluding statements of the author give in a nutshell the theory of education, which if followed, would *compel* us to give first consideration to character in all our schools.

> It would indeed be a difficult task to give subject matter its former importance. Educators in all ages have emphasized this need in education. Horace Mann wrote "A man is not educated because he buys a book; he is not educated because he reads a book, though it should be the very best book that ever was written, and should enumerate and unfold all the law of God. He only is educated who practices according to the laws of God."
>
> We are glad to quote this statement from John Ruskin's writings. "I am weary of seeing this subject of education always treated as if 'education' only meant teaching children to write or to cipher or to repeat the catechism. Real education, the education which alone should be compulsory, means nothing of the kind. It means teaching children to be clean, active, honest, and useful."
>
> And the greatest teacher of all time said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," a statement as applicable to our present day needs as it was nineteen centuries ago.

*"An Experiment in Character Training," *Projects in Supervision*, Edited by Arthur S. Gist. Washington D.C. The National Education Association. PP. 303-311. Used by permission.

Beyond the Quarterly

This is the story of the adventure of a class of fourth grade girls and their conscientious little teacher, an adventure which lay beyond the pages of their quarterlies.

By Ethel L. Smither*

How the Adventure Began

IT all began with a vague sense of unrest on the little teacher's part, a sense of "getting nowhere" with her girls. Then there were two sentences in her teacher's manual commonly called a "quarterly" which showed the way. The little teacher was discouraged. Her girls loved her. They listened to her because of their affection but their interest seemed to go no farther. They sat Sunday after Sunday, listening politely. The very expressions of their faces suggested to her that their real interest was never touched, that even in class they were only giving surface attention while, in an undercurrent, real life went on without her knowledge or influence. She was wise enough not to wish to teach them a mere blind loyalty to herself. One day when she was preparing the lesson for next Sunday, two sentences leaped out of the quarterly and, like two good fairies, opened a doorway into the land of High Adventure for Any Teacher. The lesson was based on Mark 10:46-52—the story of Bartimaeus. There were the usual Bible comments and then under "How to begin the lesson" the teacher read these two sentences—"No one can hope to make this lesson of vital religious value who does not lead her children to approach it from the angle of meeting the need of the blind today and so of following the example of Jesus, not in imagination at the Jericho gate, but in reality in their own community. Find out what is being done, in the spirit of Jesus, by institutions for the blind in your state and give your group a chance to enter into this great work."

The little teacher drew a long breath. Then her face flushed with shame. She did not know what the institution for the blind in her state was doing! "But I'll find out before Sunday," she promised herself. Vaguely she remembered that her physician was interested in the work for the blind. Her first step was to visit him.

Contacts Which the Adventure Made Possible

The Doctor's face became animated as he told about the state work for the blind, told of an exhibit in a nearby city of the materials made in the school. "Your girls should see it," he said. The teacher made a mental note that they should. He gave her a page of Braille writing to show to her girls. He told her the beautiful story of Noguchi, the Japanese scientist, who literally opened the eyes of the blind through his experiments in trachoma cure. "I never even heard of him," the little teacher thought, "and his life is a romance of love and service." "Trachoma is one of the scourges of Bible lands to this day," said the Doctor.

"That makes a good connection with our Bible story, but what can our class do to help the work of the blind in our state?" the little teacher answered.

"Why, our school at ..... needs New Testaments in Braille for the children," the Doctor answered. "Did you ever see a New Testament in Braille? I haven't one here and I can't remember where to get the picture of one. Perhaps your pastor could tell you. I can give you some pictures of our own children though," and he did. Not repulsive pictures, but of children playing with younger ones, of blind Boy Scouts.

The little teacher hurried to the pastor's study. She told him what she was trying to do. "Fine," the pastor said, "That is giving the youngsters a chance at Christ-like living." He thought a moment. "Surely the American Bible Society should be able to send you a picture of a Braille New Testament," and he gave her the address of the society. The letter was written at once.

Sunday morning came. The little teacher started with the need of the School for the Blind nearby. The girls' old apathetic attitude vanished and they became enthusiastic. The pictures of the blind children were carefully examined. "They are like us," exclaimed one girl. The story of Jesus and Bartimaeus stirred them even if it was a familiar one, for were not they following Jesus' example in ministering to the blind? Ways and means of making the money were discussed. Some was to be given from their allowance money. Some was to be earned by doing tasks for neighbors on Saturday. The little teacher told of the exhibit of handiwork of the blind. "My father would take us to see it," suggested a pupil. "Shall I ask him?" So a trip was arranged for the following Wednesday. The work shown in the exhibit was so skillfully done that the children were saved from any sense of superiority toward the blind children just as the teacher had hoped.

By next Sunday, the picture of the Braille New Testament had come. "I'll just have to show this picture and ask about the money before I teach the next lesson in my quarterly," said the little teacher. But the plans of the little teacher, like those of mice and men, went agley. She showed her picture; there was a goodly contribution for the New Testament. Then one girl showed a clipping from a newspaper telling of the work for the blind in a great center. "My father found it," she said. "Let's start a file with our pictures and this clipping," suggested another child. "We do that at school."

Before she knew it, the little teacher had told of Noguchi and his great work. Another pupil brought a picture of Helen Keller and asked for the story. The teacher invited the girls to come on the next Sunday afternoon to her home to hear the story. Another child brought a Braille New Testament borrowed from the public school teacher. A

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hird child asked, "Why couldn't we ask Dr. ..... to ell about the blind children in the school to which we re sending our New Testaments?" A letter was written sking him to come the following Sunday. One of the irls confided, "I spoke to that blind man who sells pencils efore the five and ten cent store. I thought he might be onely like Bartimaeus." This led to a recall of Jesus' oving care for the blind and what sight must have meant o them. As a prayer the group repeated a song which egins: "Praise to God for seeing"—and the time was up.

On the way home from church, the little teacher stopped hort. Why she hadn't even taught the new lesson in the uarterly at all. She had forgotten all about it! "But ust think, what we did do!" she reassured herself. "I m going to the library to see if I can find out more about Helen Keller's life before next Sunday."

Next Sunday the Doctor came and told in very interesting fashion the story of the school for the blind. After e finished one of the girls said, "He's one of the biggest nen in this city and *he* believes in helping the blind boys nd girls." The little teacher was glad for the remark. t seemed to lend further meaning to their work. More noney had come in. "How can we tell the Junior department about our plans?" asked the teacher. "Have a program." So the class began a program that turned out to e a worship service, the children making their own prayer. "I'll hate to go back to just lessons in a quarterly," the eacher said to herself, as she turned to the lesson for the ext Sunday. "Jesus Teaches His Disciples to Pray," was he topic. Immediately she began to adventure "Could ve make a book of prayers? We have already written ne." She remembered some remarks of the girls when hey visited the exhibit which revealed their need for help n meeting prayer problems, problems which she never reamed that they were facing. She had made a record of their remarks. The new quest was started. She had ound the land beyond the quarterly.

In Summary

What did this teacher find for herself and her children when she came to realize that a teacher must not depend olely upon the lesson as given in a quarterly? *First,* she ound contacts with important persons in the community ike the Doctor who were doing significant service for heir fellowmen and were dominated by a Christian motive. *Second,* she came in contact with local and national institutions and learned to know and to contribute to their work. *Third,* she and her girls made the acquaintance of brave souls like Helen Keller and Noguchi and were tirred by them. She found out how enterprising for good s childhood, when stimulated and given direction, especially when its contributions meet an actual need. *Fourth,* he discovered an exhibit of value. *Fifth,* she learned hat newspapers and magazines carry valuable materials or teachers if examined carefully and the clippings filed or reference. Also she learned to use the town library or reference material. *Sixth,* she learned to know that lass adventures in religion may lead to fellowship with God and an enrichment of the worship service of the entire unior department. *Seventh,* she learned some sources of ictures for enriching class work. *Lastly,* she realized hat the best teaching arises out of community needs to which the group responds and out of pressing religious roblems of the class itself; that a quarterly is only a tool o use in teaching, not a course to be followed rigidly.

Dr. Smith to Leave Council

DR. H. SHELTON SMITH, who for the past five years has been Director of the Department of Leadership Training of the International Council, will soon leave to become professor of religious education in Teachers college, Columbia University.

The General Secretary and members of the International Council staff regret exceedingly to see Dr. Smith go, and this feeling is shared by all the officers and friends of the Council. He has made a remarkable contribution not only to the work of the Council, but to religious education throughout the continent.

The fact that Dr. Smith has been asked to teach courses in religious education in the largest institution in the world devoted to the training of teachers is sufficient evidence of his fine qualities and unusual ability. It is also a high compliment to the International Council that a great university should seek a professor from the International Council staff.

Dr. Smith will take up his new duties early in 1929. He was invited to begin this fall, but because of his loyalty and devotion to the work of the Council, he made it a condition of his acceptance that he be permitted to remain until he had completed his work to the satisfaction of himself and those with whom he has been associated.

Columbia University is to be congratulated on having secured a man of Dr. Smith's ability, training, character and positive Christian faith.

What the Public Schools Can and Can Not Do in Religious Education

(*Continued from page 10*)

of the week. Since the essential factor of moral education is the conduct assignment where the principles learned in class are applied in practice, the school, because of its contact with children for twenty-five or thirty hours a week, is able to supervise many of the applications which children should make. The public school teacher interested in moral education will need in such case to know the curriculum of the church school and to commit himself to the application of the teachings of the curriculum of the church school to the public school life of the children.

Finally, the public school may provide an opportunity for the church schools to make religion a part of the weekday curriculum of childhood by permitting children to be drawn from the schools where religious creeds cannot be taught, to attend weekday schools of religion where religious fundamentals can be more thoroughly attacked. By this means religion can be curricularized. But if such an opportunity is given to religious educators the church school agencies must accept the responsibility of giving efficient instruction. The best possible teachers, the most efficient texts, and the most artistic methods of instruction must be used by them. Otherwise the public schools will feel that the time of the children is wasted and opposition to the inclusion of religious instruction in the curriculum of childhood will increase not because religion is unimportant but because religious instruction is not effective.

By Ewing Galloway, N. Y.

Worship Programs for the Small School

By E. Morris Fergusson

Order of Service

Song
Repeat in Unison Psalm 23 or 121
Prayer
Song
Read Lesson Responsively
March, played while classes assemble
Lesson Period
Song
Birthday Offerings
Secretary's Report
Announcements
Song
Dismissal, by repeating the Lord's Prayer.

SO READS the first of three session programs for the country Sunday school, as suggested in the current issue of a widely used lesson quarterly. A small rural Sunday school, regularly following a worship program as meritorious as this, would undoubtedly be up to or above the average worshipfulness of the one-room American Sunday school.

What hinders such a school, or its advisers, from going higher? To criticise this program before facing that question would be like blaming the architect of the Flat-iron Building in New York because he did not run his walls square. In a previous *Journal* article† four small school limitations were named—wide age-span; meagerness of equipment and resource; scarcity of trained leadership; absence of a high educational ideal. These limit, like the architect's lot or the painter's picture-frame, the field within which, in the average small Sunday school, development of educational worship is possible.

Because all ages join, all parts of the service must be to all ages either intelligible or impressive. Some parts must be familiar and suggestive to little children. No part may be so abstruse, symbolic, or extended as to fatigue their capacity to participate at least by quiet and reverent waiting.

Because resources and equipment are meager, printed materials for worship must be simple and inexpensive.

Because trained leadership is usually unavailable, the units of the program must be easy to handle and capable of various combinations. Worship items suggested as freely spoken should be provided with alternatives verbally complete. Items needing to be memorized must also make good graded material for class use, to be taught there, with drill motivated by recognitions at promotion.

Because community educational ideals are simple, worship items should also be adapted to persons of limited vocabulary, and should be rich in religious association, of emotional appeal, and largely scriptural.

IF THESE limitations are valid, the program cited is at least worthy of constructive criticism. Every item has a possible worship value. How might it be so recast and fortified as to be no less practical for the plain farmer-superintendent of a one-room Sunday school, while yet forming in his hands a sincere and inspiring service of worship of God?

The lesson period should come nearer the end, so that the teacher's message may stick. Only the secretary's report, a hymn suggestive of service and endeavor, and a brief good-bye service should mark the session's close.

Worship value should be given to lesson study by a brief prayer, just before the class period, for God's blessing on the work of each class, and to the secretary's report by a preceding verse of Scripture about joy in God's house and the suggestion that we listen to hear how far we have honored God as a school today.

If music is played during class assembly, it should be a meditative selection or else some familiar sacred tune. Either this or the musical prelude may sometimes be a new tune which the school is soon to learn. A tingling march to classes arouses motor response and adds to the problem of securing class order and attention.

Bible lessons good for class use are poor for reading in worship. The Lesson Committee recognizes this in its regular choice of a "devotional reading" to accompany each uniform lesson. This should be used instead. The reference is usually in the teacher's help; and the passage

*Author and lecturer, Swarthmore, Pennsylvania.
†June, 1928.

may be read by a pupil or a class. A few Bibles and a plan are all that is needed for this valuable bit of pupil participation. Responsive reading of a common lesson contributes nothing to class instruction following. The wisdom of using Uniform Lessons is an issue not here raised.

Birthday offerings may form part of an offering and fellowship period preceding the lesson. Marking records and gathering offerings must displace something: shall it be the teacher's opening of the lesson, or a bit of desk time? Introduce a three-minute recess ten minutes or so after opening of session, for marking and offerings; then, at the signal of a Scripture verse, let the class secretaries or pupil-ushers bring these forward, the secretary also advancing; and receive them with a sentence prayer and a verse of grateful song. Following this give the announcements; call for birthday offerings; greet visitors, new pupils, and those returning after absence or illness. This might easily be put into simple ritual form.

Every hymn should have a purpose. The program should list an opening hymn, firm and inspiring, a fellowship hymn, a giving hymn, a Bible hymn, and a service hymn, to suggest the sort of selection to be made. Frequently there will be a hymn for the day, in line with the season or special feature of that Sunday. A "lesson hymn" is seldom possible, even where Uniform Lessons are used, so diverse are the lessons taken by the classes from the common passage. To sing a doctrinal or ethical message adds little to the teaching and nothing to the worship.

Distinction should be made between worship and instruction. Items especially worshipful should be grouped near the opening, to be participated in with door closed and in a spirit of reverence. That which follows will still have worship value; but it will be in a lower emotional key.

Any leader of a Sunday school, large or small, may study his customary session program in the light of criticisms such as these and on his own initiative recast it so that all parts shall have some spiritual power, with the opening minutes truly "the practice of the presence of God." And while waiting for better helps in printed form, he who has the advantage of a small room and the family spirit in his assembly may make to some classes a few memory assignments and to others a few reading assignments, may work out his outline for the quarter and his needed verse-responses, may with an expressman's crayon and six feet of paper from the roll at the general store prepare these for posting on the wall, and so may have services as original, as rich, and as truly worshipful as those of the paid director in the metropolitan church school.

Father and Son Week

November 11-18, 1928

AVAILABLE MATERIALS

A General Descriptive Leaflet. Price 1½¢ each. $1.35 per hundred.

A Worship Program for Father and Son Sunday,

Price ½¢ each, 45¢ per hundred.

Father and Son Songs. Price 1¢ each, 85¢ per hundred.

All prices postpaid. Please send cash with orders.

Order from State or Denominational Office, or The International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

New Director of Vacation and Weekday Church Schools

ON October 15 Rev. Myron C. Settle became Director of Vacation and Weekday Church Schools of the International Council of Religious Education. He comes to Chicago from Boston where he has spent the past five years in the Boston University School of Religious Education and Social Service and as Director of Religious Education of the First Congregational Church, Newton Centre, Massachusetts.

The name of Myron C. Settle is not new to the field of religious education. Previous to his going to Boston, he was General Secretary of the Kansas City Sunday School Association. It was during his service in Kansas City that the International Convention of 1922 was held and much of the huge success of that convention was due to the efficient work done by Mr. Settle on the local field. His work in Kansas City was unusually successful and the enterprises which he started in training schools for leaders, the Graded Union, young people's councils and conferences, vacation and weekday church schools are still going forward. He is a clear thinker, forceful speaker, and a dynamic executive.

Mr. Settle was born in Louisville, Kentucky, and received his education in the public schools of Louisville. He attended Butler College but his work was interrupted before completion. He has since attended the University of Chicago, Columbia University, and Boston University. He holds the degree of Bachelor of Religious Education from Boston University and has completed his residence requirements for the degree of Master of Religious Education.

Mr. Settle comes to his new field of service with wide experience, both in denominational and interdenominational work as well as in the local church, and with thorough academic grounding in religious education.

Annual Meeting International Council of Religious Education

THE regular annual meeting of the Executive Committee of the International Council of Religious Education will be held at the Hotel Sherman in Chicago on Wednesday and Thursday, February 13 and 14, 1929. It is probable that the Educational Commission will meet on February 11 and 12, immediately preceding the annual meeting of the Council. This will be determined at the meeting of the Educational Commission in Cleveland, Ohio, on December 13 and 14.

The Professional Advisory Sections of the International Council will meet on February 7, 8, and 9. It is planned to hold a Conference of Vacation and Weekday Church School Workers on Wednesday, February 6. It is probable that several of the special committees will also hold meetings during that week.

Detailed announcements will be sent out later, but these dates should be kept for these very important meetings held in connection with the annual meeting of the International Council.

Illustration A

Posters

How to Make Them

By Ruth Case Almy*

At a recent poster exhibit a primary superintendent was heard to say, "I am sure that posters such as these would greatly increase the effectiveness of my work, but I haven't a teacher in my department who has artistic talent enough to make one."

"Why don't you do it yourself?" she was asked.

"What, me!" she exclaimed. "Why, my dear, I'm no artist. I can't even draw a straight line, much less make a poster!"

This is the popular attitude among those who have not yet availed themselves of this effective means of teaching religion. You do not have to be an artist in order to make a poster that will help you tell a story or teach a song to your children. Neither do you have to draw anything, for you can use that which has been drawn by others. In place of "artistic talent" you will need plenty of time, patience, and joy in your task. It is this joy in our task that makes us constantly on the lookout for suitable pictures, and willing to spend hours if necessary in carefully preparing and arranging them for our use.

Sources of Pictorial Matter

The magazines today are full of help for the amateur poster-maker. For the price of a magazine we may have for our very own the results of thousands of dollars spent for the ideas and skill of expert advertising men and artists. If a picture on the page of a magazine can greatly increase the sales of a manufacturing concern, there must be selling power in that picture. And if a cover design can make you look at a book again and again and finally buy it, that picture will no doubt be just as effective on a poster, providing the subject matter is appropriate.

Unfortunately the pictures we want are not always to be found in the current magazines at just the time we need them. Therefore, it is necessary to become a collector of pictures. If you have never done it, begin now. Never discard a magazine without taking out all the good sized colored pictures, especially those of children, animals, birds, flowers, food, and people of other lands. Save the smaller pictures in colors and black and white, to be used later in correlated handwork. Go through your friends' magazines even if they are the same as yours, for very often duplicates are good things to have.

Filing these clippings according to subject matter, seasons, and special days, makes it easier later on to find the one you want. After a year or two of continuous collecting, your clipping file will be an excellent and valuable source of illustrative material. The small figures in Ill. B were obtained in this way. Additional sources of pictorial material are given at the end of this article.

Mounting Material

Straw board makes an inexpensive mount for large pictures. It comes in good sized sheets for a few cents each. It is usually light in color, but heavy enough to be durable. The De Luxe mounting board is of better grade and can be had in a number of suitable colors, in 22 by 28 inch

*Chicago, Illinois

sheets for twelve and fifteen cents. For posters that are to be hung on the wall, a three-ply bristol board is heavy enough. This comes in a variety of colors, 22½ by 28½ inches, at eight cents per sheet. Very often a picture needs a border of color to set it off from the background. For this intermediate mounting use poster or construction paper. These papers are made in a great number of colors and may be had in packages of all one or of assorted colors, size 9 by 12 inches or 12 by 18 inches. The Huey Company, 19 South Wabash Avenue, Chicago, carries a complete line of this stock at reasonable prices and will send samples upon request.

Other Material

With the process of free hand drawing and painting eliminated through the use of colored paper and pictures, it is not necessary to have an elaborate outlay of artist's materials. You will need a few simple tools such as a yard stick for measuring and ruling long lines, a one-foot rule, scissors, paste, a medium hard pencil, art gum or soft eraser, and a clean cloth to be used when pasting. There are times when tissue or carbon paper is needed for tracing, crayolas or a small box of water colors for coloring black and white pictures, and a sharp knife for cutting heavy paper and cardboard. A razor blade in a holder is better than a knife. An excellent holder called the Wizard Cutter may be had from the Abbott Art Store, 235 South Wabash Avenue, Chicago, for twenty-five cents.

Arrangement of Materials

The Amateur Poster Maker by Jeanette E. Perkins is very complete and helpful along this line. It would be impossible for us to do the subject justice in a few short paragraphs. However, we can say in brief that every poster should have in it *order* and *balance*.

Illustration B

Illustration C

By order we mean a plan of arrangement whereby the objects will not be scattered about in a hit or miss fashion. The first essential requirement is a border around the edge to give it finish. The easiest way to do this is to mount the background on a larger sheet of a different shade. This will give the poster body because of the added thickness, and offers possibilities in the combination of color. When a number of pictures are used on one poster, they may be held together with a small border or grouped by lapping them, and by using uniform mountings, as in Ill. B.

Balance is secured by arranging the material so the poster will not appear top-heavy or one-sided. This may be brought about by the proper use of space, contrasting colors, the repetition of color, and symmetry. For example, in Ill. C the lettering is balanced by the large white space in the opposite corner. The log church and clump of trees are balanced by the deeper color used for the sea and the central figures set slightly to one side. Symmetry was used in Ill. A. While the figures in the side panels are not identical, they are similar, equal in size and distribution of color.

Lettering

Often lettering plays an important part in the composition of a poster. It is a study in itself, and usually a big bugaboo to the amateur. Many a fine poster has been ruined by poor lettering or by good letters badly spaced. There is an easy way to solve this problem. *Poster Lettering for the Amateur*, a thirty-five cent booklet written by the author and sold by the Church Publishing Company, Chicago, contains a practical alphabet, a few principles of lettering and an easy method of making an artistic letter any size you wish by using three simple patterns.

(*Continued on page 44*)

A Christian Quest Social

By Edna Geister*

ALMOST invariably the first urge for "Youth in Quest" is to make one's self a part of a group of seekers. Later on comes the urge for self-expression but the first feeling is one of a desire to merge into the larger group. There is no game which can do this so successfully as the grand march. Individuals are no longer individuals but become part of a unit, self-conciousness and timidity are forgotten, and everyone is irresistibly swung into the spirit of the group as a whole.

It is also invariably true that once convinced of the worth of a cause we are eager to seek for others to join that cause. All guests make a circle while two of the leaders go inside the circle, cross hands, and keeping time with the march music they skip around until a whistle from the leader signals them to say, "Goodbye!" to each other. They both take new partners, greeting these new partners with, "Welcome!" This continues until everyone has been drawn into the group.

We have had the Christian Quest set forth for use in summer camps, in worship services, in personal interviews, in discussion groups, and so on. But someone says, "Why not also in a social, or a party?"

Very well, inquisitive reader, here is the Quest, set forth in a social, with Miss Geister to guide you.

Try it!

The next natural quest would be one for a closer contact with all other members of the group, so again everyone forms a circle, the leader steps out of his place and going to the person at his right he shakes hands with him and exchanges a cordial greeting, continuing this around the entire circle. In the meantime this right-hand neighbor has been following him, as has every other guest in turn. This continues until everyone has shaken hands with every other person present.

Then follows the quest for common interests. All those whose birthdays come in January go to a designated corner, February to another, etc., until everyone has joined his own particular group. These different groups then go into conference, each member telling his choice of an avocation. A list of these various avocations is hurriedly made by a chairman of each group and the list is taken to the leader of the evening. Standing in a prominent place the leader, consulting these lists, calls out, "Listen carefully for information as to the place each one of you is to go! All the tight-rope walkers meet at the piano, the ballet dancers (and there is sure to be a 200 pound father of a family in this group!) over at the north window, the bug-collectors on the stairs," etc., each guest joining the group representing the avocation he had named. If there is a lone traffic officer or a single steeple-jack these lone individuals are given the privilege of joining the group which represents their second choice. They are then informed that each group will be called upon to present a stunt representing the avocation in which they have a common interest, are given a few moments for preparation and are then called on to perform, three judges deciding which is the best stunt.

Up to this point the group has been more or less a complete unit with the individual submerged, but sooner or later individuals begin to search for a place for themselves in this larger group, as the first step in self-realization. To help them in this quest the leader asks everyone to bring a chair into the circle, sit down on the chair and then stand behind it. Three or four of the chairs are taken away, everyone begins to march around this big circle of chairs, a whistle from the leader being the signal to scramble for a chair. The men have been warned in no uncertain terms not to be chivalrous, but "everyone for himself!" Those of us who were at the Girls' Conference at Lake Geneva this past summer saw how eagerly some of the most distinguished and dignified men of the faculty took advantage of this friendly warning! When all but the unlucky three or four have found places for themselves everyone stands up again and the march around the circle of chairs is continued. Formerly, in playing this game, we eliminated several chairs each round, but experience has proved it to be of more fun for everyone when the entire group is allowed to play the game for a few moments. Then, however, the elimination begins. Not only are the unlucky ones eliminated after each round, not only are three or four more chairs taken out each time, but in addition all contestants are required to follow the direction of the leader as to the "gait" they must take in circling the chairs. They may be asked to walk with eyes closed; like an elephant; like perfect ladies; or like flighty, little birdies!

And now comes an even more individualistic quest—the urge of each one to learn to walk the straight and narrow *and* joyous path. (How often we overlook the fact that the right path can also be a joyous one!) The grand march is used as a means of getting all guests into eight lines of equal length. Each line of men then takes the line of girls standing next them, for partners. At a signal from the leader the first couple from each team starts to walk as fast as possible to the wall at the opposite end of the room, and returns to touch off the next couple. The two requirements, however, are that in walking everyone must place one foot directly in front of the other, at the same time looking up and lustily singing some song!

Participation is always an urge when one is working toward self-realization. The Alphabet Game, about which someone said, "Than which there is no whicher!" gives a splendid opportunity for expression of this urge to work with others for a common goal. The game is written up in so many different sources and in so many different ways that only the briefest rules will be necessary. Two sets of alphabet letters are made on white cards about six inches square. One set is done in red and the other black. Contestants, holding these cards on their chests, stand in two long lines facing each other, the judges and audience sitting at a far end of the room. When the leader calls out a

*Recreation Leader, Author, Lecturer.

word players holding the letters which form that word run to the other end of the room and spell out the word by holding up their letters in the proper order. The team which first wins eleven points wins the game, of course. The novelty of the game lies in the words called for. Instead of using just an ordinary list of words the leader may have prepared a list of questions, the answers to which must be decided by the players themselves before the word can be formed. This usually results in hilarious confusion unless the leader's questions are so simple that the answers are too obvious to cause trouble! These questions may refer to Bible history, to affairs of local interest, or they may even be extremely personal. For example, at some party where a well-known blond leader is present I can well imagine the leader asking, "What man here has beautiful sky-blue eyes?" and the answer coming in a flash with that man's name.

But even in this urge for self-realization there must be the ability and willingness to follow a leader. The grand march is again used to get guests into two lines, each man taking a partner from the opposite line. These two lines then make a large circle, the leader standing in the center of the room. When the music starts they are to march around the room, taking their "tempo" and gait from the directions of the leader. First of all they may be asked just to march, then to skip, walk on tiptoes, close eyes, walk backwards with eyes closed, on one foot, sing, whirling arms, with feet together, bowing and smiling at the audience, and finally flying again like those dear little birdies.

In addition to the necessity for being able and willing to follow a leader in a quest there must also be the ability for cooperation, for working with one's fellow men, for team-work. Using the grand march to form the group into lines of eight again, the leader divides these lines into four teams, two lines making a team, each contestant placing his hands on the shoulders of the one in front of him. Leaders of each line fold their arms. At a signal from the leader line No. 1 of each team *walks* to the human post assigned that team, standing at the far end of the room, goes around the post and returns to touch off line No. 2. The team which first completes this round wins one point. The next time they are allowed to run, and then walk backwards, and finally skip, singing at the top of their voices!

And now for all of us who are seeking to find the truly abundant life there comes inevitably the need for sociability. We are instinctively social beings and are the better for these adventures in fellowship and fun with our fellow human beings. All the girls are gathered into the center of the room while the men make a circle around them. At a signal from the leader the girls rush for partners. There are never enough to go around, so the partnerless girls go back into the center of the room while the couples march around, keeping time with the march music. The first whistle from the leader is a signal for the marching girls to face about and march in the opposite direction while the boys march ahead. At the second whistle all the girls, including those in the center, are privileged to get a partner and there are no rules as to how they may get them! *But*—at the Boys' Conference at Lake Geneva, while the boys risked life and limb to get a partner (for we had only about thirty girls as guests, while there were a hundred or more boys!) when the lucky boys did march around with a partner they hardly spoke to them, showing their satisfaction only in their beaming faces! Therefore it is explained before the game begins that the purpose of this event is sociability, not a partner!

After several rounds the leader warns the girls that the next round will be the last, and that those who fail to get partners will be sorry! At the conclusion of that last round all couples are asked to march past the refreshment table (for the urge of the inner man is never one to be ignored!) while all partnerless girls couple off with some girl who is somewhat of a stranger and follow, in their turn. They are all asked to group their chairs at one end of the room, making a unit out of the group even while they are having refreshments. Then, when the boys have cleared away any dishes after refreshments and have again seated themselves, the Christian Quest Social is brought to a close by a short, very human talk regarding the place of "play" in this abundant life which we are all seeking; the beauty of a life in which "Work, Play, Love and Worship" together make for a complete development of the Christian life. The evening may be closed with everyone standing, and singing "Blest Be the Tie That Binds."

(Note: It might be well to suggest here that before each of these games is played the leader could make a brief statement of its symbolic relationship to the place of a great quest in one's life.)

New Objectives in Public School Education

(*Continued from page 9*)

the strain of prejudice, of intolerance, and of bigotry which is placed upon it. If only all of our people could learn that the price of living together in peace is measured by a willingness to make concessions for the common good, we should have more assurance of peaceful and orderly progress. The school has a heavy obligation to assist its pupils to secure correct information; to form right attitudes and habits in all matters which concern living together; to understand the history and the functions of social institutions. The orderly processes of government can be maintained in America on the one condition that our people understand the ideals of the American system and give their intelligent and whole-hearted support to those ideals. Indifference, ignorance, corruption will eat out the heart of the best plan of government ever devised."

The Commission takes up a consideration of the *fourth* objective of education—an appreciation of the force of law and of love that is operating universally—and makes the following statement: "Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. No question of theology or of ecclesiastical polity is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole, the *Weltanschauung*, will make it possible to interpret the meaning of day by day experience. When this orientation takes places, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant. No greater task rests upon the secondary school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend Infinity. Each in his own way may draw near."

A Japanese Madonna

A Service of Worship for Christmas

By Lydia Glover Deseo*

Aim of the service: To show that Jesus is the Friend and Savior of men and women, boys and girls of all races.

Order of Service

Prelude: Violin Solo, "Slavonic Cradle Song" —Neruda.

Call to Worship: (the audience standing)

Leader:
"The people that walked in darkness
Have seen a great light;

All:
They that dwelt in the land of the shadow of death,
Unto them hath the light shined.

Leader:
For unto us a child is born,
Unto us a son is given;

All:
And the government shall be upon his shoulders:

Leader:
And his name shall be called,

All:
Wonderful, Counselor,
Mighty God,
Everlasting Father,
Prince of Peace.

Unison Hymn: "Jesus Shall Reign Where'er the Sun," Sears (standing).

Interpretation of the Service: (Given from memory by a senior girl)

"For God hath made of one blood all nations to dwell upon the face of the earth."

At this joyous Christmas season when we, in our own beautiful America, are filled with thanksgiving for all the blessings that are ours because of Christ's birth and his life on earth, it is well to think of those in other lands across the sea to whom he is also Savior, Master and Friend. Many there are in other countries and in our own country who do not know him, yet multitudes of people today, of all races and nationalities, are kneeling together before the Manger of Bethlehem and, with humble hearts, are worshipping him. We are here at this hour to rejoice together in the love that Jesus bore toward all nations.

The Christmas Songs of the Nations—By all departments:

Germany—"Away, in a Manger," Luther‡—Beginners and Primary departments.

Italy—"Christmas Lullaby," Wilkinson†—Junior department.

Mexico—"The Pilgrims," Lee†—Senior department.

Scripture—Luke 2:8–14, Read from memory by a member of the Adult department.

England—"The First Noel the Angels Did Say," Sandg's Christmas Carols, 1833‡—Intermediate department.

Responsive Reading: (Audience Standing).

Leader: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men from the east came to Jerusalem, saying

All: Where is he that is born King of the Jews? For we saw his star in the east, and are come to worship him.

Leader: And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

All: And when they saw the star, they rejoiced with exceeding great joy.

Leader: And they came in the house and saw the young child with Mary, his mother;

All: And they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

Prayer: (In unison, standing)

O God, who made the darkness of the Christmas Eve bright with the shining star of Bethlehem, we thank Thee for Thy gift of Jesus to all nations of the world. We thank Thee that his love is great enough to encircle the world. We are grateful that no matter what race we belong to, whether we are young or old, rich or poor, of the East or of the West, Thou are our unfailing Friend. Grant us on this Christmas Day Thy tolerance. Open our hearts to take in our brothers of every race. Help us to remember that giving, and not getting, is the lesson of Christmas Day. May the peace and good will that Jesus came to bring abide with Thy children in all nations. This we pray in the name of Thy Son. *Amen.*

Unison Hymn (seated): "It came Upon the Midnight Clear," Sears.

Play: "A Japanese Madonna," by the Young People's department.

Act I. Ine's room in the girls' dormitory of an American college.

Act II. The college auditorium.

Benediction

Postlude: "Joy to the World"

A Japanese Madonna

Characters

Esther Severance—A teacher in an American college, about 25 or 30 years of age.

Ine (ē'nā)—A Japanese Buddhist girl, born in Japan but having been a student in America for several years.

Tatsuo—A Christian Japanese student. One of the shepherds in the pantomime.

Margaret—Also a student.

In the Pantomime:
Three Wise Men
Two Shepherds
Joseph
A Collie Dog (if desired).

Time

Act I. A week before Christmas.

Act II. Christmas Day.

Place

A small college anywhere in America.

Act I. Ine's room.

Act. II. The auditorium.

Act I

(Ine's Room)

Esther is standing on the chair at left bac festooning the walls with holly. She wor for a moment in silence. Then a sob com from Ine who is seated beside the windo her head upon her arms. Esther gets dow from the chair and goes quickly to her sid

Esther:
Ine, my child, while all the school mak merry,
Your tears are out of place at Christm time.
What would Tatsuo say?
(No response)
Talk to me, dea

Ine:
Oh, Esther, mention not Tatsuo's nam It is for him I weep—and for myself.

Esther:
But, Ine, dearest friend, he loves you s

Ine (*with a gesture of despair*):
I know, I know, and I—would give m life—
My very life and soul for him—and yet-

Esther:
Then why delay? Accept his offer no And make his heart rejoice—his Christm glad.
He is a noble youth, refined and rare;
In all respects he's worthy of your love

Ine (*drawing herself up proudly, and speak ing with chill dignity*):
He is a Christian—'tis enough—

Esther:
Alas,
I had forgot—forgive me, dearest frien I would not hurt you—

*Methodist Episcopal Church, Department of Missionary Education, Chicago, Illinois.

†*Christmas and New Year's Songs*, Botsford.

‡*Hymnal for American Youth.*

Ine:
Yes—oh, yes—I know—
But, Esther dear, if you could only feel
The grief within my heart—the pain—the war
That tears me between love and duty grim.
On one hand is a man—unknown to me—
Back in Japan—I've been his promised bride
As long as I remember. And he follows
Buddhism—the faith—the only faith
That I have ever known or understood.
My reason tells me I belong to him—
Because my parents—they would have it so;
And Buddha is the only god I know.
Your Christian God—I know him not.

Esther:
Ine,
If you would only try to know our Christ.

Ine:
I cannot. Do you know the thing you ask?
Could I forsake my parents' teachings *just*
Because my poor, ill-fated heart has learned
Unwillingly to love a Christian man?

Esther:
No—*just* because of that? No, dear Ine;
Your only reason for forsaking that
Which has been taught to you would be because—
(*Ine listens intently*)
Because your heart had found a loyalty
In Jesus Christ far higher than you'd known
In any other worship. But, I must
Not try to force you. If you come to him—
I should say—*when* you come—your feelings and
Your will must be atune—your heart must know
That in that hour you take him *not* for me,
Or for Tatsuo, but for him whom *I*
Believe to be God's one begotten Son,
The great revealer of his Love and Truth.

Ine:
Would that I could! I watch my Christian friends
And wonder how you come by so much joy.
I do not feel so much. My god brings peace
And calm—in knowing and performing duty
When I hear its call, contentment deep.
But *joy* like yours—that song which ever seems
To ring within your heart—that inner thing
Which lifts you high above the sordid life—
That hope of everlasting bliss—enough
To conquer all your ills—I know it not.
Amida, would I did!*
(*Turning and looking at the statue*)

Esther:
Would God you did!

Ine (*musing*):
Tatsuo seems to love the *soul* of me,
While that—that man to whom I am betrothed—
He does not know my soul—he loves me not—
He only marries me because he, too,
Is promised—oft I wonder—Is he, too,
Impelled by duty—does the heart of him
Rebel? Perchance he also loves another
And is forced to marry me—but that is law.

Esther:
And you would choose—choose *that*—in place of *this*—
This Christian man who offers you true love—
Your friend through three long years in college halls—
This man who'd give you all your heart desires—
You'd cast him from your life and marry one
You've never seen? Ine, Ine, my friend,
Think many times before you leap into
The dark unknown!

*"Amida" is the Japanese name for Buddha.

Ine (*resolutely, with a grim determination which she is fighting to retain*):
I must be true! He is
A Christian—there is no alternative—
I am a Buddhist—Buddhist I'll remain.
(*Margaret enters*)

Margaret:
Miss Severance, the girls and boys are here;
Shall we rehearse today?

Esther:
Yes, Margaret,
I'll soon be there. Please tell them all to wait.
(*Exit Margaret. She turns to Ine*)
Will you forgive me, Ine, if I go?
A Christmas pantomime we must rehearse;
They've begged me to direct them—bless their hearts!
Will you not come and watch us?

Ine:
Soon I'll come.
I must have just a little time alone.
(*Again turning toward the Buddha*)

Esther: (*humbly*):
Ah, yes, that's one thing that we Christian folk
Oft fail to keep—our quiet hours alone
With God. You Orientals seem to know
The secret of that inner calm and peace
That comes with faithful praying to your god.
Good-bye, my dear; I love you, that you know.

Ine:
Yes, that I know, dear friend,—that fact—my hope!
(Exit Esther. Ine goes slowly to dresser, takes a man's picture, looks at it longingly, then turns and glances at her little statue of Buddha. Again she looks at the picture and then places it deliberately upon her bureau. Going before her table, she kneels on her cushion, places her hands, palms down upon the floor, fingers pointing toward each other; then she bows her head and barely touches her forehead on her hands for a moment. [See the accompanying illustration] Rising, she seats herself on the chair, facing the Buddha, but with her left side visible to the audience. She inclines her head slightly, closes her eyes, and places her hands in her lap. For a minute she meditates. Then she gets to her feet.)
It is too hard, too hard; I cannot stand
The strain. What shall I do!
(*She throws herself upon the bed, sobbing. Esther reenters the room.*)

Esther:
Poor little girl!
Ine, I will not have you thus—Ine!
We greatly need your help. Please come with us.

Ine (*sitting up and drying her eyes*):
My eyes are red—I cannot come right now—
What do you want of me? What can I do?

An additional quantity of this issue of the *International Journal* has been printed in order to serve the needs of those who may desire to secure copies for use in connection with this Christmas play. These may be had at the office of the International Council at 25c per copy.

Esther (*smiling*):
Well, while your eyes resume a natural shade
I'll tell you: one we need to take the part
Of Mary in our Christmas pantomime—
Our little Helen has gone home quite ill tonight—
That part we all had chosen her to take;
And when I asked them whom we'd call upon,
The girls all said, "Ine"—so here I am.

Ine:
A girl with yellow skin to play with them?

Esther:
Why, Ine dear, in all your three years here
Have we at any time giv'n thought to *skin?*
You know the girls all love you for yourself,
And you are just the same to them as any
Girl of their own land—they *want* you, dear;
Come—help us make our Christmas glad and gay;
In making others glad you'll also put
A song in your own heart—you know that's true.

Ine:
That is a Christian teaching—but—
(*reluctantly*)
'tis *true.*
I fear—you give to me this part to try
To make a Christian of me—is that fair?

Esther:
'Tis true we want you to know Mary's heart;
But not a one among us would persuade
You to do this thing against your will.
If by taking Mary's part you feel
We are not being altogether fair
To you—then, dearest child—we'll say no more.

Ine (*a pause—then eagerly*):
No, I will do it—oh, please tell the girls
I'll do it—in a minute I will come.

Esther:
How glad I am! I'll tell them right away.
(*Exit Esther. Ine stands in front of Budda's statue*)

Ine:
It cannot hurt—'tis only Jesus' mother;
They claim her to be human like us all.
(*Turning and taking Tatsuo's picture in her hands*)
Tatsuo, I will go—I must be fair—
You know my Buddha—the one god I own—
And I will try—at least—to *know* your Christ.
(*From without come youthful voices singing, "Joy to the World."*)
Joy to the world, the Lord—the *Lord* has come—
It is a queer belief, so new and strange—
(*Stopping to listen*)
Let every heart prepare—*prepare* him room—
Prepare *him* room—there is not room for *both*—
Which shall it be—I'll go— (*resolutely*)
I'll have to go!

Music: Adams' "*Oh Holy Night.*"

Curtain

ACT II
Scene I

(*Mary dressed in blue, is seated amid the palms or shrubs. A light suddenly appears from off right, shining full upon her, while a woman's voice is heard from off right. At sight of the light Mary is filled with fear. She raises her hands, but while the words are being spoken, she loses her fear; wonder and joy flood her countenance.*)

Voice:
Fear not, Mary; for thou hast found favor with God.
And behold, thou shalt . . . bring forth a son, and shalt call his name Jesus.
He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David:
And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:30–33.)
(*At the close of these words, Mary prostrates herself in the Oriental way.*)

Curtain

Music: Violin and piano—"While Shepherds Watched Their Flocks By Night."
(*One verse played softly, while pantomime is held.*)

Scene II

(*The curtain rises upon three shepherds, two standing, one kneeling, in varied attitudes, but all intent upon watching a great light which streams upon them from off left. If it is possible, a collie dog would add greatly to the effectiveness of the pantomime. Their pose is held perhaps a minute.*)

Curtain

Music: "Silent Night, Holy Night."

Scene III

(*One verse of this hymn is played at the beginning of this scene. The light on the stage is very dim. Mary is seated, the manger in front of her. A light from the manger illumines her face. Her head is bent towards the manger in loving and worshipful attitude. Beside her, and back a little, stands Joseph. His gaze, too, is centered upon the manger. At the close of the music the Three Wise Men at the rear of the church sing in unison verse one of "We Three Kings of Orient Are." Then the first Wise Man starts down the aisle from the rear, bearing a golden vessel, and singing the second verse of the hymn. He walks up on the stage, bows before the three, and places his gift at the foot of the manger. Then he prostrates himself. The second Wise Man comes down the aisle, carrying a tray of burning incense, and singing the third verse of the same hymn. He, too, presents his gift, looks at the Child, and kneels. The third Wise Man, bearing an oblong casket, and singing the fourth verse of the song, joins the group. When the three have knelt in silence for a moment, the three shepherds enter and gather around the group, looking upon the child with awe and reverence. The triumphant strains of "Joy to the World" peal forth. At the end of one verse there is a brief pause.* (*The hymn is repeated softly through intermission.*)

Curtain

Scene IV

(*The stage is empty with the exception of Ine, who still sits, looking down into the manger. Esther enters from right, and walks softly over to Ine, kneeling beside her. Tatsuo, still in his shepherd's costume, enters left and stands in the doorway, but dimly seen in the shadows.*)

Esther (*softly*):
My dear Ine, you seem in deepest thought;
I am your friend—you'll speak your mind to me?

Ine (*more to herself than to Esther*):
Oh, can it be that this small helpless Babe
Was sent to earth to save the souls of men?
I cannot understand—it is too deep—
Too full of hidden mystery for this
Poor undeveloped brain of mine to fathom.

Esther:
Don't try to understand it, dear—your heart—
Your heart alone can tell you if 'tis right—
What does your heart say?

Ine:
Oh, my dearest friend,
(*Her face lighting up; she raises her eyes, and her voice is choked with happiness*)
My heart would have me think he is the Christ.

Esther:
Ine, your heart is *right*—'tis *right*, my child— (*pointing to manger*)
This helpless Babe whose mother now you know
Because for one short hour you have lived—
And dreamed and yearned and prayed e'en as she did—
This Child who came to us on Christmas night
Has drawn all men to him with that strange power
Which God alone can know the meaning of—
He lives tonight, my friend, in all the world—
He's in this room with us—he wants—your soul—

Ine (*rising to her full height*):
My soul—he'll have—Oh, Esther, leave me now—
I must have him alone in this first hour—
(*Esther leaves her side and goes out with Tatsuo who is loath to go away.*)
This hour—when I my past renounce and pledge
From this day forth, a *Christian* life to live. (*She kneels*)
Oh, Jesus, thou alone—thou *art* my King.
Into Thy higher, fuller life I come,
(*Vesper bells are heard in the distance chiming "Silent Night"*)
And as the Christmas bells ring out their song,
I take thee, *not* for Esther, nor Tatsuo,
Nor any *man* alive, but just because—
My heart has found in thee a nobler faith,
A higher loyalty—of that I'm sure—
Than ever I have known in any worship.
(*She looks into the manger, and bends over it, as if the Child were there, the light again streaming into her face.*)
Dear Babe of Bethlehem, I thank Thee now
That Thou hast led my footsteps to Thy Light—
Immanuel, Immanuel—my King!
(*Outside a group of girls passing by are singing a part of "Silent Night"*)
"Christ, the Saviour, is born!
Christ, the Saviour is born!"

Curtain

Notes For Directors

It is the author's desire that this service be adapted to use in the smallest church. There is nothing elaborate in music or setting, and if these suggestions be followed, little difficulty need be involved in its production. The service is designed for participation by the whole church school.

If possible, printed or mimeographed programs for the use of the audience would be helpful. Names of characters and information regarding the scenes in the play should be on this program.

Several of the Christmas folk songs are taken from *Christmas and New Year Songs*, compiled by Florence Botsford. This may be secured from the Woman's Press, New York City, 50 cents. It is urged that the collection be purchased, as it contains much worthwhile material.

If possible, it would be very effective for the groups who sing the folk songs to be dressed in the costumes of the country they are representing. Even a suggestion of a costume would add greatly to the interest.

It is desirable that Japanese people take the parts of Ine and Tatsuo, in the play. As this is practically impossible in most cases, however, a man and a woman with dark hair and eyes should be made to look as nearly Japanese as possible. Do not overdo the make-up. A suggestion of the Japanese by means of eye-brow pencil, lip-stick and a yellowish-brown powder is better than a heavy grease paint. (Stein's Theatrical Powder comes in a shade adaptable for this purpose and we find that Stein's powder is sold at most drug-stores over the country.)

Settings

ACT I: INE'S ROOM

The scene is laid in a small room in the girls' dormitory of an American college. At left and right are doors leading to other parts of the building. In the right hand corner of the room is a table. On it are a bright red scarf, a ten or twelve-inch statue of Buddha at the back, incense burning in a holder before the statue, and a small flower holder in the right corner. In front of the table is a small Japanese cushion. A little to the right of this cushion is a low straight-backed chair.

At center back is a couch covered with college pillows. Down left, against the wall, is a small bureau, on it being a man's picture and a few toilet articles. There are a few chairs, and cushions on the floor. If possible, curtains of some flowered material drape the window. The room is a combination of Japanese and American artistic effects.

ACT II: THE AUDITORIUM

The stage is empty, with the exception of a clump of palms or shrubs down left in Scene I, and a manger in Scene III.

Accessories

ACT I

Holly or other greenery
Small table
Couch, cover and college pillows
Bureau
Rocker and other chairs
Incense burner:
Any small incense holder may be used with incense burning, and sending its smoke up before the face of Buddha.
Scarf:
This should be of a bright color, red or orange preferably. If it is impossible to have a typical Japanese scarf, a plain one is better than one not true to type.
Statue of Buddha:
This may be secured in the form of an incense burner, but should not be used as such. If it is not possible to procure such a statue, a picture of Buddha, standing at the back of the table, may serve the purpose.
Flower bowl:
A low bowl of lustre ware, such as is being used in American homes at the present time. In the standard are three flowers, representing heaven, earth and man; and by their sizes and arrangement, symbolizing these three and the

(*Continued on page 35*)

A Constitution for the Church School

By Paul H. Vieth

A MAN said to me once that the best way to use a constitution was to lose it immediately after it was made. Unfortunately this is often what does happen. a constitution when properly used is very important outlining the purpose and plan of an organization and process by which business may be transacted.

During recent months, judging by requests which have ne to the writer's office and to others with whom he has l conversation, there has been a renewed interest in stitutions for the church school. The reason for this doubt is the desire to put into concrete form the organi- ion and management of an adequate program of reli- us education in the local church under present con- ions.

The constitution which is presented here grew out of such practical situation. In this church as is unfortunately ase in most churches, business was transacted in rather haphazard way. A superintendent was elected without finite term of office. Teachers were appointed as needed, o with indefinite terms. Organizations of different kinds ang up without definite relation to each other. No one s particularly responsible to any person or board.

As a first step toward correcting this situation the con- gation, on recommendation of the pastor, elected a ard of Religious Education and gave to that board ponsibility for the entire educational program of the urch. The activities of the board in bringing order out chaos resulted in the constitution under discussion.

The reader should remember that this document was pre- red to fit a particular situation. The attempt was made set up a unified program in so far as this was possible the situation. The constitution was drafted to fit the eds of a growing church school. As a matter of fact, ile provision was made for vacation and weekday church ools and for the office of director of religious educa- n, these do not form a part of the present program. It s done partly to prepare for the future and partly to ke clear the broad scope of the Board of Religious Edu- ion and the relationship of the various officers and partments to this board.

The writer makes no claim for this instrument as fitting ier situations, except by way of suggestion. Some will tice at once the absence of reference to missionary oups, clubs and societies. This is not covered because it ppened that there were no such organizations function- g in this church when this constitution was drafted. The wers of the Board of Religious Education provide for supervision of any future development along this line. e constitution itself provides for the insertion of sec- ns to cover such organizations if they should arise. th such safeguards there is no possibility of independent ganizations arising without being definitely connected h the church school.

The constitution has proven of real value in our church. rst it had an educative value. The provisional draft was ten before the Board of Religious Education and the eting of teachers and officers and thoroughly discussed. us it was possible to show these workers in a concrete way the possibilities of a complete and unified program of religious education in their church. Since its adoption the constitution has served as a guide to practice in the church school. There is no intention of losing this instrument. It is required for constant reference in pointing the way in which the work of this church school is to be carried on.

Constitution

Article I. Name

The name of this organization shall be The Church School of the Evangelical Saint Peters Church in Elmhurst, Illinois.

Article II. Purpose

The church school shall include all the work of Saint Peters Church which is strictly of an educational nature. Specifically, this will include the Sunday school, catechetical instruction, the vacation church school, the weekday church school, young people's clubs and societies, the home department and cradle roll, missionary organizations, and any other educational activities which may be organized.

Article III. Organization

Section 1—The Board of Religious Education:

(1) Responsibility for the organization and management of the church school shall be vested in a Board of Religious Education, elected by the church and responsible to the church. The personnel and manner of election of this Board shall be as provided in the church constitution.

(2) Associate (non-voting) members may be designated by the Board of Religious Education.

(3) The Board of Religious Education shall meet at least monthly, for not less than ten months in the year.

Section 2—Officers of the Church School:

(1) The *Pastor* of the church is the ranking officer of the church school.

(2) The *Director of Religious Education* is a salaried officer who has responsibility for the administration of the program of religious education, under the direction of the Board of Religious Education. He is the executive officer of this Board. In case no Director of Religious Education is employed by the church, the Chairman of the Board of Religious Education shall act in this capacity.

(3) The *Secretary of Records and Supplies* shall (1) keep a progressive record of the work and progress of each pupil in the school, and supervise the keeping of proper records in each department and class; he shall keep a file of prospective members; he shall record such items concerning the educational program as will be to the best interest of the school, and keep the various officers informed concerning progress and needs in their respective departments of work; (2) he shall purchase, file and dispense as needed, the literature and other supplies of the school, on order of the Board of Religious Education or an authorized officer of the school.

(4) The *Treasurer* shall be the custodian of all funds of the school, have general charge of offerings and give out such information as will promote the best education in Christian giving, and pay the financial obligations of the school when these are presented as properly approved bills. When the budget shall have become a part of the general church budget, the treasurer shall work in collaboration with the treasurer of the church.

(5) *Other officers may* be chosen as needed.

Article IV. Finances

Section 1—Budget:

A budget for the church school shall be prepared and adopted annually by the Board of Religious Education. Proper provision shall be made in this budget for all phases of the educational program.

Section 2—Expenditures:

All major new expenditures shall be approved by the Board of Religious Education before they are incurred. Routine and incidental expenditures shall be left to the discretion of the officers for each phase of the program. Bills shall be paid by the treasurer when they have been approved by the superintendent of the phase of the program (e. g. Sunday school, young people's society, etc.) for which incurred, and the Director of Religious Education or Chairman of the Board of Religious Education.

(*Continued on page 46*)

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR DECEMBER

*By Ione Haynes**

The aim for the month is to help the child develop the attitude of sharing.

The desire to share may be stimulated by the story of the Heavenly Father's love revealed in sharing the little Lord Jesus. This attitude may be strengthened by the story of the Wise Men sharing their best gifts with the baby Jesus. The children will enjoy some definite sharing project. The leader may emphasize the sharing of right conduct in definite life situations at home.

The room: All decorations should be selected with the definite purpose of making the story of the birth of Jesus vivid. No matter how attractive certain decorations may be, they should be eliminated unless they help to make the story of Jesus more real and help stimulate the attitude of worship. The children would enter more heartily and intelligently into the stories of the birth of Jesus if they could see a manger arranged in one corner of the room, a gold star above it and large animals cut from cardboard near by. One of the pictures suggested for the month may be well framed and hung low in the front of the room. This may be secured from the Perry Pictures Co., Malden, Mass. Small animal stencils and a blackboard stencil 22 by 34 inches, or larger, may be secured from J. S. Latta Co., Huntington, W. Va., or Memphis, Tenn.

First Sunday

THEME FOR THE MONTH: SHARING

MATERIALS:

Picture: "The Annunciation" by Murillo.

PROCEDURE:

Before the session the children may cut out and color donkeys. An attractive border for the room may be made by fastening the donkeys to a deep blue strip of Dennison's crepe paper, shade No. 55.

QUIET MUSIC:

Play softly "Away In a Manger," *Songs for Little People.*

CONVERSATION AND PRAYER:

Help the children to plan a surprise secret for their mother's Christmas present. Help the children to see that the best gift is the one that makes mother happiest. Tell them mother is happiest when her children do the things she wants them to do. Let the children suggest things they can do to make mother happy. They will suggest such acts as washing their face and hands, obeying when mother speaks, speaking kind words and picking up their toys when they have finished playing with them. Suggest that they do these things for mother and in that way give her happiness. Every time they do something to help her and make her happy they will be giving her the very best Christmas present. They must keep this a Christmas secret. For the prayer ask the Heavenly Father to help the children to do kind acts which they will give to mother for Christmas presents.

OFFERING

STORY MATERIALS:

Luke 2:8-38

"What the Angel Told Mary," page 105, part 1, new *Closely Graded Lessons for Beginners.*

"The Annunciation," page 122, *Beginners Book in Religion,* Baker.

*Miss Ione Haynes is Director of Children's Work for the West Virginia Council of Religious Education, Charleston, W. Va.

Second Sunday

MATERIALS:

Pictures: "Arrival of the Shepherds" by Le Rolle; "Adoration of the Shepherds" by Murillo; "Nativity" by Boraccio; "Holy Night" by Correggio.

Pencils or crayons.

PROCEDURE:

Arrange a manger in one corner of the room. From heavy cardboard cut out large animals which may have been near the manger. Place a support on the back of these so they will stand alone. Questions about the manger and animals should be answered. Just before the story is told, let the children softly imitate the call of each animal near the manger. After the story let two children hold the picture of "Holy Night" by Correggio. After the children have observed the picture closely, and it has been interpreted the leader may sing softly, "Away In a Manger." At the conclusion of the worship service this song may be taught.

During the conversation period encourage the children to tell of the kind deeds they have been giving mother for her Christmas surprise. In the prayer thank the Heavenly Father for sending the baby Jesus.

STORY MATERIALS:

Luke 2:1-8.

"The Coming of the Little Lord Jesus," page 113, part 1, new *Closely Graded Lessons for Beginners.*

"The Birth of the Christ Child," page 124, *Beginners Book in Religion.*

"The Christmas Story," page 183, *The Mother-Teacher of Religion.*

ACTIVITY:

The children may cut out and color stars which may be suspended over the manger. One large gold star may represent the star of Bethlehem. Camels may be cut out, colored and added to the border for the room.

Third Sunday

MATERIALS:

Picture: "Apparition to the Shepherds" by Plockhorst.

PROCEDURE:

Before the session the children may cut sheep from heavy white drawing paper. These may be added to the border. During the conversation period encourage the children to tell about the things they are doing for mother.

During December little children are "writing" letters to Santa Claus telling what they wish to receive. Why not let them write (scribble) a letter to Mother telling her about the secret surprise presents they have been giving her during the month. The letters should not be taken home until the Sunday before Christmas.

SOLO: "Christmas Song," *Songs for Little People.*

STORY MATERIALS:

Luke 2:8-21.

"The Angels and the Shepherds," page 188, *The Mother Teacher of Religion.*

"The Shepherds," page 126, *Beginners Book in Religion.*

Fourth Sunday

MATERIALS:

Picture: "The Wise Men" by Taylor.

Pictures used previous Sundays.

One large gold star for each Decemb birthday child.

PROCEDURE:

Let each child make a red envelope f the letter to mother and seal it with gold star.

GREETING: "A Glad, Glad Day," verse *Songs for the Pre-School Age,* Shuma

CONVERSATION:

The leader should listen carefully to t children's conversation about Christm happenings and their great adventure seeing Santa Claus. Help the childr to think of Christmas as Jesus' birthda A beautiful birthday service for t December birthday children should f low the conversation period.

BIRTHDAY SONG:

"A Glad, Glad Day," verse 3.

During this song the December birthd children may stand before the group a hold large gold stars. They may dr their pennies in the birthday box a return to their places. Then the lead may hold a picture of the baby Jes while all the children sing for Him t birthday song. Close the birthday ser ice with a prayer of thanks for t birthday of the baby Jesus.

STORY MATERIALS:

Matt. 2:1-11.

"The Visit of the Wise Men," page 12 part 1, new *Closely Graded Lessons f Beginners.*

ACTIVITY:

The children will be restless and excite over Christmas. It will be well to pr vide a channel through which this a tivity may be expressed. The stories f the month may be simply dramatize No costumes will be needed since t imagination of the child easily furnish these.

Fifth Sunday

PROCEDURE:

Conversation should occupy a large pla in the program. The children will l eager to tell about the gifts they r ceived. As each child tells about h treasures all the children may play th are using them. Let them show ho they would share each gift with t children who sit beside them. Then te them that if the Heavenly Father ha not sent Jesus we would have no Chris mas, so we should thank him for eve one of the gifts. Let the children nam the gifts they want to thank the Heaven Father for. Then the leader may sa "Thank you" to the Heavenly Fathe and name the gifts the children ha mentioned.

Show again the pictures for the mont and let the favorite story be chosen an told by one child.

ADDITIONAL STORIES FOR THE MONTH:

"The Christmas Spruce Tree," page 13 *Beginners Book in Religion;*

"The Promise," *The Story-teller,* Lin say; "The Christmas Child in the Hou of God," page 93, *Religion in the Kinde garten,* Rhodes; "Loving and Giving Rankin.

ADDITIONAL SONGS:

"Little Lord Jesus," *Object Lessons f the Cradle Roll,* Danielson.

"Merry Christmas to All," "The Blesse Day," and "The Child Jesus," in *Song for Little People.*

PRIMARY DEPARTMENT PROGRAMS FOR DECEMBER

*By Mildred O. Moody**

Under the stars one holy night,
A little child was born,
Over his head a star shone bright
And glistened 'till the morn.

And wise men came from far away,
And shepherds wandered where he lay
Upon his lowly bed of hay,
Under the stars one night.

Carols, Leyda Publishing Company.†

THE LEADER

e are desirous that these services shall your primary boys and girls meet and e their problems; live their lives in a istian way. The problems and needs of individual children differ. It is only by ying your group that you can ascertain t problems they face. Add to this study, ideals of Christian living possible of inment by this group and you will dis- r some additional needs in their little s. Make these problems and these needs basis of your whole program and make worship services the heart of the entire cedure.

Ann, age six, had been taught to share ith the other members of the family. ne evening for supper there were two ananas for the three people seated at ie table. Ann took one saying, "Mother, will divide with you." The banana as divided but not very evenly and Ann ept the larger piece. Realizing that she ad not done quite right yet unable to ive up the larger piece, she looked at er mother and said, "I'll keep the larg- st piece because, because—" It was hard o find a good reason—"because I am rger than the banana," she added in riumph.

What is the problem and what is the d? We must help this six-year-old to live "Spirit of the Law" as well as the n. Building desires from which life's pur- es emerge is not an easy thing. The task Ann is to help her appreciate her her, think of the wants of others as well ier own, desire to share more than evenly. our group needs this, then this should be aim of your program as a whole and your ship services specifically.

AT DECEMBER PROGRAMS MAY CONTRIB- UTE TO A CHILD'S RELIGIOUS GROWTH

There's a song in the air" at Christmas e. The children feel it. Few adults are mant against it. It's easy to be happy at time of year because the atmosphere und us is charged with joy. Let us make of this. No month lends itself any better he religious development of children be- se of this kindliness in the air. The reli- is significance of Christmas to primary dren is just this development of the ving Giving" spirit. The interpretation Jesus as God's best gift to the world can- have meaning for these younger children. preciation for an interpretation can only e as experience leads us to understand the life of Jesus is the life lived best. ut there is religious value in:

Developing appreciation for the helpless- , the loveliness of a little baby.

Being trained to thoughtfully discover baby Jesus and consider another's need as is did.

Feeling satisfaction in helping to meet need.

Recognizing the helpfulnes of others gratitude.

Directing activity so that gratitude finds ression and the kindness is "passed on," ing others happy.

These five then may become the objectives of the Christmas month.

FOR THE PUPIL TO DISCOVER

We learn by doing. Then the child must find these values for himself with our help and work them into the fabric of his own life. What shall we help him discover this month?

1. Why is December such a lovely month?
2. How did we come to have Christmas?
3. Why is Christmas such a long looked for day?
4. Who makes this month a happy one for us?
5. For whom can we make the days of Christmas month happy?
6. How can we make them happy?

ACTIVITIES IN WHICH PUPIL AND LEADER MAY ENGAGE

Room Decorating. One of the happiest projects which can be carried out with the primary group is beautifying their room for definite purposes. Perhaps you may have a poster done in silver and black (of the Shepherds on their way to Bethlehem). Perhaps the children will want to use the red bittersweet, red candles, the bells. Let them aid you. The twin Christmas trees—one, the evergreen—one a bare tree whose branches are covered with white cotton, the white Christmas tree. The white tree will be decorated as the month marches by.

Trimming the Trees. Let the department have the happy sport of trimming the evergreen in preparation for the party, or the entertainment of the parents, or just for their Christmas Sunday program alone.

Planning to Trim the White Christmas Tree. As the group discovers need in or out of their community, big or little, bring group discussion and decision to bear upon how to meet it. If you can, put the gifts which will go to meet it on the white Christmas tree, each time with an impressive, appropriate ceremonial. This would be the main project for the month. To illustrate, some of the discoveries might be:

a. Babies who need toys or milk or care.
b. Mission stations needing school supplies.
c. Elderly people needing cheer.
d. Sick boys and girls wanting play things.
e. Their own church rooms needing pictures or flowers to beautify them.

The Bird's Christmas Tree. This may be done individually or by the group. The birds may be enticed through the month by bread crumbs. During the weeks the children can be making the containers necessary for the bird's surprise. Then Christmas morning hang them on the tree, suet, bread crumbs, nuts, seeds.

Materials Which May Be Used

SONGS: "Under the Stars"—No. 50, *Carols.* Leyda Publishing Company.
"Lord of the Sunlight" (first verse)—No. 35, *Songs for Little People.* Danielson and Conant.
"Shine Christmas Star"—*Song and Play for Children.* Danielson and Conant.
"Carol Children Carol"—Graded Lessons, Course II, Pupil leaflet No. 11.
"Everywhere, Everywhere Christmas Tonight"—Graded Lessons Course II, Pupil leaflet No. 13.
"Silent Night, Holy Night"—Melody.

STORIES: "Little Gretchen and the Wooden Shoe"—page 93, *Christmas Stories and Legends,* Curtiss.
"Little Piccola"—page 41, *Christmas Stories and Legends,* Curtiss.
"Little Jean"—page 71, *Christmas Stories and Legends,* Curtiss.
"The Christmas Tree in the Barn"—page 188, *Tell Me Another Story,* Bailey.
"Tiny Tim"—page 60, *For the Children's Hour,* Bailey.
"The Jar of Rosemary"—page 24, *The Story Teller,* Lindsay.
"Why the Chimes Rang"—page 74, *Training the Junior Citizen,* Forsyth.
"The Christmas Tree That Went Walking"—Appendix B. page vii. Graded Lessons, Course III, Part I.

PICTURES: "The Arrival of the Shepherds"—Lerolle.
"Sharing Christmas Toys"—Primary Picture Set, No. 3 New Graded Lessons.
"The Visit of the Wise Men."
"Winter Birds"—Primary Picture Set, Course I, Part I. New Graded Lessons.
"Madonna and Child"—Ferruzzi, Primary Picture Set. Course II, Part I. New Graded Lessons.
"Shepherds on the Hillside"—Primary Picture Set, Course I, Part I.

CALLS TO WORSHIP:
Sing: "Silent Night, Holiest Night"—*First Book in Hymns and Worship* Thomas
"It is a good thing to give thanks unto the Lord"
"Oh! give thanks unto the Lord for he is good"
"Glory to God in the highest And on earth, peace, goodwill toward men."
SPOKEN: "Behold I bring you tidings of great joy.
RESPONSE: Unto us a child is born."
"Jesus and the Children"—Poem, page 85, Course I, Part I. New graded lessons.

Suggested Service

(Preceded by a period of preparation)

GENERAL THEME: Recognizing need and meeting that need (not in the sense of poverty).

AIM: To help the children grow religiously by:

a. Knowing about Jesus the baby.
b. Discovering the helplessness and need of babies.
c. Finding the needs of others.
d. Meeting the need by loving and giving.

FOR THE PUPIL TO DISCOVER:

1. What gave us Christmas day?
2. What makes Christmas a happy time?
3. What do others need to be happy then?
4. How can I help them have what they need?

SERVICE OF WORSHIP:

QUIET MELODY: Church Chimes (Victor Record No. 16825) of "Shepherd's Music"—Messiah—Handel, *Primary and Junior Songs,* Hofer.

CALL TO WORSHIP: Holding Lerolle's "Arrival of the Shepherds."
Spoken: "Behold I bring you tidings of great joy.
Department: Unto us a child is born."
Sing: "Silent Night, Holiest Night" (first verse).

*Director of Elementary Work, Board of cation of the Methodist Episcopal Church.
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GROUP OF CHILDREN'S STORIES: Introduce the stories by conversation.
One child in a few sentences tells the story of the birth of Jesus.
Another child—The Shepherd Story.
A third child—The Wise Men.

Use pictures which the children will hold, around which the story revolves:
"Madonna and Child."
"Shepherds on the Hillside."
"The Visit of the Wise Men."

DEPARTMENT HYMN: "Under the Stars"—*Carols*, page 50.

PRAYER: Through conversation get the children's prayer of expressed joy for the baby Jesus and Christmas.

CONVERSATIONAL PERIOD: This will bring out the things Jesus did when he grew up. He found out what people needed to be happy. Then he helped them have what they needed—friends, smiles, something to eat, little helpful deeds.

STORY: "The Jar of Rosemary" or "The Christmas Tree in the Barn." (Choose story in light of the activity which the group wants to carry out.)

OFFERING: Loving, Giving is our Christmas motto. And we are giving you remember to. . . . Let children fill in with what you'd planned.
Pianist play: "Offering"—No. 34, *First Book in Hymns and Worship*, Thomas.
Sing: "Offering"—page 143, *First Book in Hymns and Worship*, Thomas. While representatives of each class or individuals who have brought gifts for the white Christmas tree bring them to the front. The superintendent takes the plates of the regular offering.

PRAYER: We will think of Jesus and what he did as . . . prays our

CLOSING PRAYER: "God help me know"—last four lines of verse, page 144. *First Book in Hymns and Worship*, Thomas.

JUNIOR DEPARTMENT PROGRAMS FOR DECEMBER

*By Hazel A. Lewis**

THE SUPERINTENDENT'S PROBLEM ANALYZED—

1. What do the juniors need most in their religious experience at this season of the year?
2. What other Christmas influences will they have?
3. What community activities will there be, such as carol singing, etc.?
4. What service projects will the church or other institutions be carrying on?
5. Shall the juniors attend the church service together on the fourth Sunday in the month?
6. What outcomes do we desire as the result of the month's department sessions?

First Sunday

Preparation—Get small copies of several masterpieces such as "Holy Night" by Coreggio, the same title by Freuerstein, "Madonna" by Bodenhausen, "Madonna of the Chair," by Raphael; The "Sistine Madonna," by the same artist; "The Madonna of the Grape Arbor" by Dagnon Bouvret; "Arrival of the Shepherds," by LeRolle.

Let the juniors who come early look at these and decide upon one or two, not more than three, that they would like to have in the junior room during December.

Arrange with one or two juniors and a teacher to investigate the possibility of securing a large copy of one of these. Perhaps it may be borrowed from someone. Or, the department may wish to buy it. Or a friend of the department may give it to the juniors. Copies large enough to be seen by every one in the room may be secured in good colors, for as little as two dollars and a half. A suitable place of honor should be made for the picture, perhaps on an easel if the wall space is not well arranged.

Ask another group of juniors to arrange for Christmas greens. Avoid the use of tawdry decorations and profusion of crepe paper. A basket of small pine, fir or spruce branches on the table, piano, or a pedestal, will be very artistic. A class of boys might go to the wood for these.

If the community is to have carol singing, secure copies of the songs to be used, so that the same words may be sung in the Church school and avoid confusion. Or, use the junior hymnals and have ready a list of the best Christmas hymns.

The Session

Begin the session this first Sunday by having a "sing." Have the pianist play seven or eight Christmas hymns and see how many the juniors recognize. Then find them in the hymnal and sing them, just for the joy and satisfaction in singing.

The following list is suggested:

"Holy Night, Silent Night"
"It Came Upon the Midnight Clear"
"O Little Town of Bethlehem"
"Away in a Manger"
"Hark the Herald Angels Sing"
"Joy to the World"

Ask the juniors where in the Bible they find the Christmas stories. Have a brief Bible drill, locating the Gospels and the Christmas stories in Matthew 2:1–12; Luke 1:26–38; 2:8–20. Do not read these, at this time, simply locate them. The word "Gospel" means "the good news."

Ask the juniors if they would be interested in helping to arrange these Christmas hymns and scripture passages into a connected, continued story. If the department is large, arrange to have some of the pupils meet you early next Sunday to work out this program. If the department is small, the whole group may do it.

Worship—Sing one of the Christmas hymns or "Fairest Lord Jesus," as worship and preparation for prayer. Perhaps the juniors may join (a phrase at a time) in a brief prayer:

> We thank thee, our Father, for Jesus, thy son, who showed us thy love. Help us to honor him at this Christmas season, and at all times, by deeds that are helpful, kind and unselfish. Amen.

Introduce the offering, by reminding the juniors that by our gifts we help to share the Christmas message with others.

If there are two class periods, the first one would come at this time and the period of fellowship and planning would follow, after which the second class period would come.

If there is only one class period it would follow the worship service described above and the classes would return to the assembly room or space for a period at the close. In either case about fifteen minutes would be required. If the department has an expanded, or two hour period, this period would be elaborated and more projects chosen.

Period for Fellowship and Planning—Talk over various plans that might be carried out. Introduce them by saying: "We would like to be among those who saw the Christ Child and brought gifts to him; we would like to be among those friends who had him as a guest in their homes, or served him in other ways when he was on earth. He told us how we might do it, when he said, 'Inasmuch as ye did it unto one of these, ye did it unto me.' Can we plan our 'inasmuch' gifts?"

Be ready with suggestions, such as: (1) providing certain things for the baskets to be sent by the church, perhaps oranges, apples or nuts; (2) providing a special treat of fruit or other much desired dainty for an infirmary or other institution; in one, sugar was a special treat and small, attractive boxes of cube sugar were prepared by the juniors; (3) making Christmas booklets of green mounting paper, Christmas seals, and a small "Nativity" picture, for members of the home department, or an adult class, or some other department; (4) making a mounting book, telling the story of the life of Christ, by pictures, neatly trimmed and mounted, and arranged to tell a connected story, to be sent to a missionary for use in his work; (5) decorating a Christmas tree or providing the materials such as cardboard, colored paper, tinfoil, paste, scissors, for making tree decorations, for a contagious disease hospital; (6) gifts for a day nursery; (7) a plant or flowers for some one who is not likely to receive such a gift.

Present some of these plans very briefly and let the juniors decide which they will carry out. Arrange to begin work on them in the pre-session next Sunday, or in the "work period" if there is an expanded session.

Second Sunday

Have the picture selected, in place or ready to present during the worship service. The following program is suggestive only, for it should be developed by the group appointed last Sunday or by the whole department, (if the latter, it will take one Sunday for planning).

The Christmas Story in Scripture and Song
Quiet music, "Holy Night."
John 3:16, repeated in unison.
Hymn, "Holy Night, Silent Night," sung softly.
Luke 2:8, read in unison, or repeated by a class.
Hymn, "It Came Upon a Midnight Clear," (the first two stanzas).
Luke 2:9–14 read, or repeated from memory as above.
Hymn, "O Little Town of Bethlehem."
Luke 2:15, read by one junior.
If the picture, LeRolle's "Arrival of the Shepherds" was chosen, this would be a dramatic moment to uncover it, or hold it before the department.
Luke 2:16.
Hymn, "Away in a Manger."
Luke 2: 17—18.
Hymn, "Joy to the World."
Prayer.
Offering.
Classes.

During the fellowship period have reports on the plans that were made last Sunday and the progress of the work. The reports should be made by juniors.

Third Sunday

If the "Christmas Story in Scripture and Song" was planned last Sunday it should be used this week. In any case it should be repeated, since its value will be increased by

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ing familiar. To the part given last week ay be added the following:
Matthew 2:1—12 (or verses 1, 2, 10, 11).
Hymn, "We Three Kings of Orient Are."
The offering.
In the period for fellowship and conversaon, arrangements should be made for the mpletion of all work, and sending or taking e gifts.

Fourth Sunday

Recall the Christmas hymns and Scripture, om memory, adding such verses as "Thou alt call his name Jesus," and others that e familiar. Let it be a quiet, happy time appreciation and worship.
The story "The Shepherd Who Didn't Go," Jay T. Stocking, found also in *Christmas Stories and Legends*, by Curtiss, may be told.
Gifts for other classes or departments may be sent to them at the fellowship period. The tree trimmed for a hospital or other institution may be in the room at this time.
A processional to the Christmas service in the church auditorium would be a fitting climax.
The hymn, "Fairest Lord Jesus," may be sung as a closing act of worship.

Fifth Sunday

Develop the theme of World Friendship and Peace as the result of Christ's coming into the world.
Call attention, and read together certain stanzas of some of the Christmas hymns, in which Christ's place in the world is emphasized such as:
"He rules the world with truth and grace,"
(third stanza of "Joy to the World.")
"When peace shall cover all the earth,"
(fifth line, fourth stanza of "It Came Upon the Midnight Clear.")
Sing these stanzas and then close with "We've a Story to Tell to the Nations."
A prayer for world peace and good will, in which the juniors join. Include friendliness in every day living, as well as world friendship. Perhaps a class could write a prayer of this kind and ask the others to join in it.
Close the program by singing the favorite hymn of the month.

DECEMBER PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

By P. R. Hayward

The Christian Quest

Youth and Jesus's Way of Life

Suggestions for a Series of Worship Programs Interpreting the Christian Quest Ideal for Youth.

Still Another Word With You

Chat with the Leader Who Is to Use These Materials

The materials offered this month form ie third and concluding section of a series iat is to last for three months. However, s we have already pointed out, each set of naterials is complete in itself and can be sed to good effect without regard to the se of those coming before it, or those coming fter it.
The reader should, if possible turn to the uggestions given in the September number f the *Journal* under this friendly heading "A Chat with You." There is not room here o repeat all the suggestions given there.
For the benefit of any readers to whom this umber comes as their first introduction to he *Journal* let it be said that either the September or the October number containing other worship suggestions may be secured rom the publishers for twenty-five cents.
All the hymns are from the *Hymnal for American Youth* except those marked "A. S. H.," which are from the *American Student Hymnal*.

General Theme for Three Months: "The Christian Quest"

First Month—Self

Intermediates: *The Discovery*[1] *of Self*
Seniors: *The Adventure*[1] *of Self-Mastery*
Young People: *The Achievement*[1] *of Selfhood*

Second Month—God

Intermediates: *The Discovery of God*
Seniors: *Adventuring with God*
Young People: *Achieving a Divine Fellowship*

Third Month—Others

Intermediates: *The Discovery of Others*
Seniors: *Adventuring for Others*
Young People: *Achieving for Others*

INTERMEDIATE DEPARTMENT

Intermediate Age-group Theme for the Month: The Discovery of Others

First Sunday: *How Others Serve Me in My Home*
Second Sunday: *How Others Serve Me in My School*
Third Sunday: *How Others Serve Me in My Community*
Fourth Sunday: *How I Can Serve*
Fifth Sunday: *My New Discoveries in 1929*

First Sunday: How Others Serve Me in My Home

A Suggested Service

Those who have access to mimeographing facilities could well have copies made of the service of worship finally agreed upon, whether it be the following or some adaptation of it. Others find that an outline can be placed in advance upon the blackboard and used to guide the worship effectively without its ongoing spirit being broken into by effusive announcements of hymns and other items.

In the responsive service given here, the response by the audience has been made brief and the same in each case so that it can be used, even if copies for all those present are impossible; in order to do this to good effect it should be explained, *before the service begins at all and not at the point where the response begins*, that the response by the audience will be always the same, that this response comes when the reader lifts his eyes from the paper from which he reads, and also just what the response is.

(For the items marked * it is suggested that the audience stand)

Opening Music:
"Home, Sweet Home" with variations if possible, played quietly on the piano or on violin behind curtain or in side room.

Call to Worship:
Leader: In the name of all the great quests that have captured the minds of men,
Audience: We worship Thee, O God.
Leader: In the spirit of the Christian Quest that chains our purposes to the intrepid desires of the Christ,
Audience: We worship Thee, O God.

*Hymn: "For the Beauty of the Earth"

Responsive Service:
Leader: Let us now turn our minds and hearts to those who serve us in our homes.
Our fathers who wrestle with the tasks and risks of life for us—
Audience: These we would hold in sacred memory.
Leader: Our mothers who serve unceasingly and unseen, and who count not the cost—
Audience: These we would hold in sacred memory.
Leader: The sisters and brothers who help to keep our houses clean, our homes happy, and our hearts free from fear—
Audience: These we would hold in sacred memory.
Leader: The servants who wash and cook and clean; the tradesmen who unfailingly do their part; the milkman who comes faithfully while we sleep, the workman in the fields who rises and labors while many of us rest—
Audience: These we would hold in sacred memory.

Prayer: by pastor, superintendent or other person especially chosen, making mention, perhaps, of all those who serve in our homes.

Art Unveiling: It would, perhaps, be well to introduce at this point an unveiling of a picture emphasizing the home such as Whistler's "Mother." The picture should be arranged in advance on the platform, appropriately draped and veiled. At the proper point some person, a boy or girl, steps forward, unveils the picture, drapes the veiling attractively because the action itself has been practised before hand, and gives a brief statement interpreting the picture.
This is proposed instead of the usual talk.

*Hymn: "O Happy Home, Where Thou Art Loved the Dearest"

Service of Consecration:
Leader: To more unselfish and cheerful spirit in our homes,
Audience: We set aside our lives, O Lord.
Leader: To a joyful and uncomplaining doing of our daily homey tasks.
Audience: We set aside our lives, O Lord.
Leader: To the homes of the future that will some day be ours,
Audience: We set aside our lives, O Lord.

*Hymn: "The Beautiful Bright Sunshine"

Second Sunday: "How Others Serve Me in My School"

Suggested Materials

Scripture: 1 Cor. 12:28–13:13

Hymns:
"O Thou Whose Feet Have Climbed"
"We Bless Thee, Lord, for All This Common Life" (A. S. H.)
"O Master, Let Me Walk with Thee"
"Lord, Speak to Me, That I May Speak"
"God of the Strong, God of the Weak"

Quotations:
"When I approach my school in the morning I always say to myself, 'Soul, thou art now approaching the task for which thou hast been set aside in the plans of Almighty God."
—From an old German teacher.
"Teaching? Teaching? The last profession that God made."
—From a Canadian college professor.

[1] The three challenging words, *Discovery*, *Adventure*, and *Achievement* are being used in this connection because they are the names given to books for boys and girls that have been prepared by the committee as follows:
A Book of Discovery for Younger Boys
A Book of Discovery for Younger Girls
A Book of Adventure for Older Boys
A Book of Adventure for Older Girls
A Book of Achievement for Young People
Full information regarding these can be secured from the denominational board, state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

Which of the two comes nearer the truth?

There was once a famous teacher who always lifted his hat when he met boys and girls on the street, because he saw in them the future masters of the world.

TALK:

It might be well to have at some point in this service a public school teacher or principal to give a talk on what he or she is seeking to accomplish in public school work. This person will need to be chosen very carefully. Just any ordinary rule-of-thumb "get-the-kids-past-the-exams" teacher will not do. It needs someone who senses the moral and spiritual values that underlie the teacher's art. Some mention might be made, in this connection, of the four objectives of all education recently adopted by the National Education Association as the basis for its high school curriculum. They are as follows:

"The general objectives of all education may be stated as follows:

1. To promote the development of an understanding and an adequate evaluation of the self.
2. To promote the development of an understanding and an appreciation of the world of nature.
3. To promote the development of an understanding and an appreciation of organized society.
4. To promote the development of an appreciation of the force of law and of love that is operating universally."

Third Sunday: "How Others Serve Me in My Community"

SCRIPTURE: 1 Cor. 12: 12–27

HYMNS:

"Where Cross the Crowded Ways of Life"
"Hail the Glorious Golden City"
"Let Not My Hands Be Slack"
"Master, No Offering, Costly and Sweet"
"God Send Us Men Whose Aim 'Twill Be"

QUOTATIONS:

"Imbrothered"

"There is a destiny that makes us brothers:
None goes his way alone;
All that we send into the lives of others
Comes back into our own."
—*Edwin Markham.*

"And What Shall You Say?"

"Brother, come!
And let us go unto our God,
And when we stand before Him
I shall say—
'Lord, I do not hate;
I am hated.
I scourge no one;
I am scourged.
I covet no lands;
My lands are coveted.
I mock no peoples;
My peoples are mocked.'
And, brother, what shall you say?"
—*Joseph S. Cotter, Jr.*, in poem regarding the negro race.

"One and Inseparable"

"We improve with the improvement of humanity; nor without the improvement of the whole can you hope that your own moral and material conditions will improve. Generally speaking, you cannot, even if you would, separate your life from that of humanity; you live in it, by it, for it. I charge you then, O my brothers, by your duty and by your own interest not to forget that your first duties—duties without fulfilling which you cannot hope to fulfil those owed to family and country—are to humanity. You are all brothers. Ask yourselves whenever you do an action in the sphere of your country, or your family, 'If what I am doing were done by all and for all, would it advantage or injure humanity?' and if your conscience answers, 'It would injure humanity,' desist, desist, even if it seem to you that an immediate advantage for your country or your family would ensue from your action. Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted today in theory, but denied in practice. Be such apostles wherever and in whatever way you are able. Neither God nor man can demand more of you."
—*Guiseppe Mazzini,* Italian patriot.

TALK:

At this service it would be well to have some person who is engaged in serving the community to speak. A Christian policeman, a fireman, a social service worker, a health officer—any of these could interpret the theme: "What I Do For You in Our Quest of a Christian Community."

Fourth Sunday: "How I Can Serve"

SCRIPTURE: Romans 12

HYMNS:

"These Things Shall Be"
"Marching with the Heroes"
"We've a Story to Tell"
"Lead On O King Eternal"
"O Master, Let Me Walk with Thee"

QUOTATIONS:

"Make a rule and pray God to help you to keep it, never if possible to lie down at night without being able to say, 'I have made one human being at least a little wiser, a little happier or a little better this day.' You will find it easier than you think and pleasanter."
—*Charles Kingsley.*

"A Man is worth only as much as he is worth to his fellow-men."

"Some years ago a lad heard a sermon on God's ownership of life. It so impressed him he said to his mother on reaching home, 'God claims me.' This became the model of his life, and he did such things as a boy can do. As a young man he became an officer of the church and a leader and a teacher of a large Bible school.

"One day he was elected to a great office in the State, and his pastor feared he would then be too busy for his church work, and said to him, 'I suppose you will have to give up your school now.' He replied, 'No, I remember that God still claims me.'"

TALK:

In this service some social service worker, a missionary, or an officer of a missionary society, *who also understands boys and girls,* could tell the department of ways in which they can serve.

Fifth Sunday: "My New Discoveries in 1929"

SCRIPTURE: Joshua 1: 1–9 as interpreting the spirit in which we move forward into a new experience.

HYMNS:

"The Old Year's Long Campaign is O'er"
"Ring Out, Wild Bells, to the Wild Sky"
"March On, March On, O Ye Soldiers True"

QUOTATIONS:

"A veteran of the Civil War tells us that when Pickett's line made that charge at Gettysburg, which is destined to be long remembered, Brigadier-General Armisted had actually broken and passed the Federal line, and thought the battle won, when he fell in the conflict.

"The color-bearer saw him fall, and forgot for the moment his own high commission as he stooped to raise his fallen chief. But the dying soldier, with his thought still on the cause and not on himself, waved the color-bearer off, and sternly said, 'Carry the colors forward! Carry the colors forward.'

"The new year calls us; and we must leave the dead past, and press forward to those things which yet await us. Yet the call is attractive, and the vision allures."

"The Call of the New Year"

"Quit you like men, be strong:
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong:
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong:
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

Quit you like men, be strong:
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!"
—*William Herbert Hudnut.*

TALK: "Unfinished Tasks"

This talk might well deal with "The Unfinished Quests of our Lives," such as—an education, and the spirit that is to prevail in it, selfish, or unselfish; health; friendships; good reading; and so on.

SENIOR DEPARTMENT

Senior Age-Group Theme: Adventuring for Others

First Sunday: *Real Adventure is Forgetfulness of Self*
Second Sunday: *The Adventure of Unselfishness*
Third Sunday: *How Others Have Adventured*
Fourth Sunday: *The Adventure of My Life*
Fifth Sunday: *The Adventure of a New Year*

The following materials could well be worked into the services of worship at such points as those planning the service locally may determine.

SCRIPTURE: The story of Samson and his forgetfulness of himself in pulling down the pillars of the house to destroy his enemies—and also himself!—first Sunday.
1 Cor. 13—In some modern translation—second Sunday
Hebrews 11: 32–40—third Sunday
Galations 5: 15–26—fourth Sunday
Joshua 1: 1–9—fifth Sunday

HYMNS:

"Who is on the Lord's Side"
"Play Up, Play Up and Play the Game" (A. S. H.)
"The Bread That Bringeth Strength" (A. S. H.)
"From Street and Square, From Hill and Glen" (A. S. H.)
"O God of Earth and Altar" (A. S. H.)
"The Voice of God is Calling" (A. S. H.)
"Awake My Soul, Stretch Every Nerve"
"We March, We March to Victory"
"God's Trumpet Wakes the Slumbering World"
"O Master, Let Me Walk With Thee"
"Heaven is Here Where Hymns of Gladness"
"Where Cross the Crowded Ways of Life"

QUOTATIONS:

"Whether on the scaffold high,
Or in the battle's van,
The fittest place where man can die,
Is where he dies for man."
—*Michael J. Barry.*

" 'Soldiers, I offer you hunger, thirst, cold, heat, no pay, no barracks, no rations, frequent alarms, forced marches, charges to the point of the bayonet. Whoever loves honor and fatherland, follow me!' Soon responding peasants followed him to the promised death."
—*Newel Dwight Hillis,* regarding the appeal of Garibaldi.

"The dean of the medical faculty of the University of Missouri, on his way one day to luncheon with a company of six or eight students, was met by the agonizing plea of a father whose child was choking to death with diphtheria. He sent a student for instruments. When they arrived he inserted the tube in the throat. Respiration was ceasing. Though suffering with a cold in the throat, he did not hesitate to put his mouth to the tube, after measuring his fate, and forced his own breath into the child's lungs. The child lived. Three days later Dr. Arnold died from the disease he drew away from the child. He was asked, 'Why did you not let the father do it?' He answered, 'Because he is the father and the child needs him. I am a bachelor.' "

"During the Peninsular War, while Sir John Moore was making his famous retreat to Corunna, one of his officers, worn out by hunger, wounds and weariness, decided to give up trying to escape. He made his way to a clump of trees beside the road, intending to lie down and die. When he reached the trees, he found there a dying woman who held a tiny baby in her arms. She stretched it forth toward him, imploring him to save its life. He wrapped the infant in his cloak, rejoined his comrades, and was able to keep up with them till he brought the child to a place of safety. In the effort to save another he found safety for himself."

"Fletcher remained as tutor at Tern Hall until his pupils went to Cambridge. Then Mr. Hill offered him the living at Dunham, saying that the 'parish was in a fine country, the duty light and the income good.' Imagine his astonishment when Mr. Fletcher replied, 'Oh, Dunham will not suit me. There is too much money and too little work.' 'Well,' gasped the astonished patron, 'few clergymen make such objections. What do you think of Madeley?' 'The very place,' said the zealous young preacher. This parish contained coal mines and iron works, and was noted for the ignorance and profaneness of its population. The salary was one-sixteenth of that at Dunham! In this benighted place this Christ-like scholar labored for twenty-five years."

LKS:
The suggestions given for the intermediate department would be helpful in connection with the themes used for seniors.
The worship themes themselves offer suitable themes for helpful, practical, and inspiring talks.

OUNG PEOPLE'S DEPARTMENT

oung People's Age-Group Theme: "Achieving for Others"

st Sunday: *Life Rests Upon Sacrifice*
cond Sunday: *What Others Have Done for Me*
ird Sunday: *The Unsolved Needs of the World*
urth Sunday: *How Christmas Helps*
th Sunday: *My Life of Service Next Year*
The following materials are suggested for worship services:

RIPTURE:
Story of Crucifixion or of Garden of Gethsemane—first Sunday
Acts 17: 22–31—second Sunday
Rev. 21: 1–7—third Sunday
Luke 2: 8–20—fourth Sunday
Hebrews 12: 1–8—fifth Sunday

MNS:
It is suggested here that those who are performing the service of worship will find many hymn suggestions in the lists given above for intermediates and seniors. In whatever hymnal is used in the local school they can turn to the hymns given under the theme Service, or Sacrifice or Good Will.

OTATIONS:
"A young man asked how to propagate a w religion. Talleyrand replied, 'I should rise you to arrange to have yourself crucid.' "

"An Eton boy, Quinton Hogg, appalled by e misery of mighty, dreadful London, got a rrel and a board, a couple of candles and ne old books, and started a school at night der London Bridge. He had two wharf ts as his first scholars. When he died, ndreds of thousands of poor men put a ck band on their arms. They had been ined in the many polytechnic schools which d grown out of the barrel and boards—not only in Great Britain, but in her colonies as well."

"Remember this: If we succeed without suffering, it is because someone has suffered before us; if we suffer without success, it is because some one will succeed after us."—*Dr. Edward Judson,* son of the famous missionary who spent his life in the slums of New York.

"In many climes without avail,
Thou hast spent thy life for the Holy Grail;
Behold it is here, this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water his blood that died on the tree;
The holy supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."
"Vision of Sir Launfal"
—*James Russell Lowell.*

"The nation has its foundation, its unity, order, and freedom laid on sacrifice."
—*Mulford*—"Republic of God"

"A young artist named Tucker painted the picture of a forlorn woman with a child, out in the storm. This picture took such a hold upon him that he laid by palette and brush, saying, 'I must go to the lost, instead of painting them.' He prepared for the ministry, and for some time worked in the city's slums. At length he said, 'I must go to that part of the world where men seem to be most hopelessly lost.' That young artist became Bishop Tucker, of Uganda, Africa."

"When the funeral procession of Lord Shaftesbury, the Christian philanthropist, reached Trafalgar Square forty thousand factory hands, seamstresses, flower girls, and laborers from the East End were found there assembled; then came a mile through such crowds as London has scarcely ever seen, and on either side of the street delegations from Sunday schools, shelters, the homes, and the training schools, supported almost wholly by this great philanthropist.
"When the hearse approached the costermongers, a leader lifted a banner with these words, 'I was a stranger, and ye took me in.'
"The boys from the ragged schools lifted this banner: 'I was sick, and ye visited me.'
"Upon a silken flag the leader of the working girls had inscribed these words: 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'
"This was a beautiful tribute of gratitude to one who was worthy. And the whole nobility and goodness of Shaftesbury's life grew out of his desire to be like Christ, to whom he ever paid the homage of gratitude for all that he was, or did."

"There, Robins in his quiet, unassuming way told the impressive, thrilling story of his conversion among the snow-fields of the far arctic north; his experiences as a militant Christian among the outlaws of an Alaskan mining camp, and later of his more strenuous contests with the wilder beasts of the Chicago 'jungles.'
"At the conclusion of the address, during which every man in the room gripped his chair tensely and leaned forward to catch every word of the speaker, Randall turned quite suddenly to his two friends, who were with him and exclaimed, 'My God! Mark, I think I'll be a Christian.'
" 'But say, Mark,' he continued, eyeing his friends almost critically, 'are you and Ed really Christians?'
" 'Well, we have thought we were, Randall,' answered Mark.
" 'But that fellow Robins, over there, has been beaten and shot and kicked and stabbed, and slugged on account of his Christianity!' declared Randall, as he left the room with his friends.
"Wonder if the whole thing isn't too easy with most of us! Wonder if there wouldn't be more sacrifice and persecution if we 'lived it real hard!' "

"He stood, the Carpenter, within his shop,
With cedar sweet, with shavings strewn,
'Come, neighbor, see my finished work,' said he,
'Share my rest at noon!'

"Cradle and chair—a crutch—a staff—and, lo,
In the deep shade a coffin stood.
'I work for all,' he said: 'what each one needs
I fashion out of wood.'

"I mused upon his work, how he had formed
The cradle that a child might rest;
The broad, low chair, a mother's humble throne,
Since womanhood was blest.

"The staff for yonder old man's faltering steps;
For a lame lad that crutch, just done;
This coffin, quiet bed for pilgrim worn,
Whose quest of life is won.

" 'But for the men—what make you for strong men?'
The fragrant shop I scanned, at loss,
Until his eyes met mine. 'For men—strong men?'
For them I make a cross!' "
—*John Mills Gilbert.*

ADULT DEPARTMENT PROGRAMS FOR DECEMBER

*By S. W. Hutton**

EME FOR DECEMBER: *Good Will Toward Men*

Christmas time is joy time, home time, urch time, neighborhood time, everybody ne. Make December a month rich in deional experience in harmony with current erests. Give due emphasis to music, carols, imes, and always plead for the best. God's ord is jewelled with songs that have own more and more real to the heart of n as the years and centuries have sped ward. The New Testament opens in a flood joyful song—the "Magnificat" of Mary, the enedictus" of Zacharias, the "Nunc Dittis" of Simeon, and the "Gloria in Excel- of the angels—

Glory to God in the highest,
And on earth peace among men
In whom he is well pleased.

is the privilege of the adult superintend- to give release to the heart of adult life t every Sunday may count in worship perience.

A copy of one of the masterpieces in art ould hang in the front of the adult assnbly room throughout the month. A pice interpretation will be helpful as a spel feature of the program on one or two ndays. "The Sistine Madonna" by Raphael the "Madonna and Child" by Gabriel Max exceptionally fine for this purpose. A ne picture, "Home Keeping Hearts are Happiest" by William L. Taylor will very fittingly enrich the program of the second Sunday in December.

Seasonal decorations will lend emotional appeal to the atmosphere in which these programs are to be used. Light, beauty, pageantry, dramatic expression are all natural accompaniments for the message of Christmas. Adults are not immune to the pull of the fine arts.

If the adult assembly room can be darkened sufficiently stereopticon hymn slides or slides from copies of seasonal masterpieces in color may be used. In making such provision care should be exercised to see that the machine, lights, instruments, and other mechanical elements are in perfect readiness for any irregularity will tend to mar the spirit of worship. Avoid talking too much while showing color slides. Let the artist tell his picture story in silence. Silent art speaks a mighty message. Give it a chance. Quiet music played while the pictures are showing will help. Carols may be sung while pictures are being shown.

Making Music and Hymn Singing Count

Since much attention will be given to carol singing and to other types of music and song during the month of December a word by way of suggestion will not be amiss.

1. Use the most soulful music for your preludes. "Prince of Peace Control My Will," tune "Last Hope," or "Traumerei," are very beautiful.

2. Select hymns of the better type, sing them with vigor and with understanding. For the benefit of those who do not sing, and by way of variety, have the group read one or more stanzas of a hymn.

3. All stanzas should be sung ordinarily. How would you like to be the third verse of a hymn? The selection of stanzas should be announced before the hymn is begun.

4. A brief hymn story and interpretation will make the hymns live, will stimulate interest. There are a number of books available that will guide you in this. *The Story of the Hymns and Tunes* by Brown and Butterworth is one of them.

5. Some Sunday choose all hymns from the same author.

6. Memory hymns, using only the first, or at least only the familiar stanzas, will add much to the spirit of worship.

7. Dramatizing hymns is often very effective. Rebecca Reisner's booklet, *Dramatized Hymns* (35c), available through the publisher of your choice, contains several good ones.

8. Brief hymnic responses sung following the Scripture readings and prayers are good. Your organist or pianist might play an "Amen" instead.

9. A hymn sung as a solo, duet, quartet, or by one of the classes, if well rendered, will be quite helpful. A violin obligato with vocal solo may be used.

10. Choose a hymn that will fit the theme of the morning and select scriptural verses

*Professor of Religious Education, Phillips iversity, Enid, Oklahoma.

to be read between the stanzas. Be sure these readings carry forward the sentiment of the hymn.

11. Occasionally in a more informal moment call for favorite numbers from the assembly and if several are given sing a stanza of each one. Be prepared with an appropriate number in case you receive no response from the group.

12. As a special on Christmas Sunday sing "Silent Night! Holy Night!" then have everyone hum it through softly while the instrument is being played quietly.

In your adult programs for December make free use of the following material. Your own initiative will count for most. Read your Bible, current magazines both religious and secular, Christmas stories and keep ever alert for choice materials suitable for worship. Discover talent in the department and use it. These adult programs offer wide range for training in worship.

First Sunday

THEME: THE JOY OF GOOD WILL

HYMNIC CALL TO WORSHIP: Use the music of "Angels From the Realms of Glory."

SCRIPTURAL CALL TO WORSHIP:

Praise ye the Lord of the heavens;
Praise him in the heights;
Praise ye him, all ye angels;
Praise him, all his hosts.
Ps. 148: 1-2.

HYMNS: "Joy to the World."
"We Would See Jesus."

SCRIPTURE: 1 John 4:7–13.

HYMNIC RESPONSE: (Tune "Bread of Life").

Teach me to live, dear Lord, only for Thee,
As Thy disciples lived in Galilee;
Then all my struggles o'er, then victory won,
I shall behold Thee, Lord, the Living One.

BRIEF TALK: Good Will.

Good will is the best medicine for the soul. One of the commonest causes of unrest and unhappiness is distrust of others, that brings with it fear, suspicion, and other poisonous states of mind. The antidote for all this is trust and good will. To love thy neighbor as thyself means also to believe in thy neighbor as in thyself. Is it too much to ask that a person should think of his associates in the family, the office, and the shop as being at least as good as himself, moved by motives that are as high and by intentions that are as well meaning? Good-will will enable one to do this. Not only will this good-will produce joy in oneself; it will get the best out of others.

Jay T. Stocking in *Fellowship of Prayer, 1928.*

PICTURE INTERPRETATION: "Holy Night" by Correggio.

PRAYER:

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower.
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! we rise, how full of power!
Why, therefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—*Trench*

Second Sunday

THEME: GOOD WILL IN THE HOME

HYMNIC CALL TO WORSHIP: Use the music of "There's a Song in the Air."

SCRIPTURAL CALL TO WORSHIP:

The Lord is nigh unto all them that call upon him.
To all that call upon him in truth;
He will fulfill the desire of them that fear him.
He will also hear their cry, and will save them.
Ps. 145: 18-19

HYMNS: "Brightest and Best are the Sons."
"The First Noel."
"O Little Town of Bethlehem."

SCRIPTURE: Luke 1:46–56 (The song of Mary).

GEM UTTERANCES: "Home is rich soil for the seeds of good will."
"Where love is, God *is*."
"Water runs down *hill*, but love runs up hill."
"The home is God's *first* and holiest school."
"A true home is a university with its school of law, of health, of religion, of business, and of all useful and beautiful arts and *sciences*."
"Parents, know your job."

PICTURE STUDY: "Home Keeping Hearts Are Happiest" by William L. Taylor. (Edward Gross Co., New York City.)

SOLO: "There's A Beautiful Star."

PRAYER:

Lord, so fill us with gentleness and kindness, that we may dwell among our fellows with a perfect heart and have joy and faith in each other. Make us true to all the tender relations of the home, that we may not fail where we should be at our best. Amen.

Third Sunday

THEME: GOOD WILL THROUGH THE CHURCH

HYMNIC CALL TO WORSHIP: Use the music of "O Come, All Ye Faithful," tune "Adeste Fideles."

SCRIPTURAL CALL TO WORSHIP:

Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth: The Lord is in his holy temple; let all the earth keep silence before him.

HYMNS: "O Come, All Ye Faithful."
"There's A Song in the Air."

SCRIPTURE: Luke 1:67–80 (The song of Zacharias).

A KEY THOUGHT:

"THE CHURCH OF MY DREAMS"

This is the church of my dreams. A church adequate for the task.
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward,
The church of the Master
The church of the people,
The high church, the broad church, the low church
—high as the ideals of Jesus,
—low as the humblest human;
A working church,
A worshipping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The Church of the living God.

John M. Moore from *Our Church*

STEREOPTICON PICTURES: (Show in these the work of good will in which your church is sharing. Get slides from your church headquarters).

PRAYER: (For the good will work of the church around the world).

Fourth Sunday

THEME: GOOD WILL TOWARD OUR NEIGHBORS

HYMNIC CALL TO WORSHIP: Use the music of "O Little Town of Bethlehem," tune St. Louis.

SCRIPTURAL CALL TO WORSHIP:

O thou that tellest good tidings to Zion,
Get thee up into a high mountain.
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength.
Lift it up! Be not afraid!
Say unto the cities of Judah; Behold thy God!
Isaiah 40: 9

HYMNS: "It Came Upon the Midnight Clear."
"While Shepherds Watched Their Flocks by Night."
"As with Gladness Men of Old."

SCRIPTURE: Luke 2:1–20 (The story of His birth).

HYMN OF RESPONSE: "Silent Night! Holy Night!" (One stanza).

CHOICE POETIC LINES: Strickland Gillilan gives this suggestion for friendship with man and God.

I've a neighbor who used to dislike me,
Mayhap he was right—who can tell?
He didn't affront me or strike me
Yet we didn't get on very well,
But was I cast down or despondent?
Nay, though for his friendship I yearned,
There are things to which men are respondent—
From life's open book I had learned.

The heart of a father—I knew it!
Had I not a son of my own?
I knew what to do, how to do it!
I let Mr. Neighbor alone,
Yet I did the man's youngster a favor—
No need telling what or just how.
The father's dislike lost its savor,
And he is a friend to me now.

Do you feel you're shut out from the Great Father's smile?
Do you wish reinstating again?
Just love and be good to His children awhile,
And see what He thinks of you then!

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

—*Horatius Bonar.*

HYMN DRAMATIZATION: "Watchman, Tell Us of the Night" (From *Dramatized Hymns* by Rebecca Reisner, 35c).

PRAYER: (Follow the theme of the morning and the story of the greatest gift).

Fifth Sunday

THEME: THE REIGN OF GOOD WILL EVERYWHERE

HYMNIC CALL TO WORSHIP: "Dear Lord and Father of Mankind," tune "Whittier."

SCRIPTURAL CALL TO WORSHIP:

Peace, peace, to him afar off, and peace to him that is near, saith the Lord;
Peace to all who enter here; peace to every one abiding here;
Surely the Lord is in this place;
This is none other than the house of God, and this is the gate of heaven.

—*Selected*

HYMNS: "Ring Out the Old, Ring in the New."
"Fling Out the Banner."
"Jesus Shall Reign."
"The Whole Wide World for Jesus."

SCRIPTURE: John 12:24–32 or (Unison reading, Psalm 23).

RESPONSIVE SCRIPTURE READING:

Leader: Then shall the King say: For I was an hungered, and ye gave me meat;
Cong: I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me;
Leader: I was sick and ye visited me; I was in prison and ye came unto me;
Cong: Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

A GEM IN PROSE: "We Must Sail."

I find, that the great thing in this world is not so much where we stand, as in what direction we are moving. . . . To reach the port of heaven we must sail sometimes with the wind, and sometimes against it, but we must sail, and not drift or lie at anchor.

—*Oliver Wendell Holmes.*

PRAYER:

Grant, we beseech thee, that Jesus Christ, our hope of glory, may be formed in us, in all humility, meekness, patience, and surrender of our souls and bodies to thy holy will. Conduct us safely through life's changing conditions. Keep us faithful to truth and beauty that we may be clothed in thy garments. In the name of Jesus. Amen.

—*Jay T. Stocking*

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DECEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Ruth Irwin Rex**

THEME FOR THE MONTH: GOOD WILL

ch leader using these services will be to make definite suggestions for its ession. One very good way is to have ristmas tree, very simply decorated, to h each member of the school brings a Urge that the gifts be wrapped as atively as possible and that each be tagged ating the sex and approximate age for h it is intended. The older members prefer to bring gifts of food or money. re that everyone in the community is enaged to participate. If properly planned conducted, this Christmas tree service be a very vital expression of the spirit hristmas. The gifts can be distributed gh some hospital or charity organizaif there are no needy families in the ediate community.

e order of service for each Sunday is same, hence only the first is given in l. The same Prelude, Call to Worship, onses, and Closing Sentences are to be throughout the month. No alterna- hymns are suggested as it is intended Christmas hymns be used each Sunday. desired changes may be made.

irst Sunday: Good Will in Our Homes

Assembly Period

OUNCEMENTS

ORY DRILL: Suggested Psalm for next month: Psalm 24.

ENTATION OF THEME:

en the smallest of us knows that the day of the year comes during this h. And the reason why Christmas is the day of the year is because it is Jesus' day. We are all so happy that Jesus' day is coming that we want everyone to be happy too. How can we help them e? I think Jesus showed us the only it is by having only good and kind ghts and by doing only good and kind s. There is one word that means all of e things; it is the word *good will.* When show good will toward others, we are ds of Jesus.

rely there isn't any better place to try hard always to show good will than in homes. Can each of us remember to do good and kind deeds and think only and kind thoughts for a whole week? try; and if you do, I'll tell you what happen. You will be happier than ever Christmas is coming.

Worship Period

UDE: "Holy Night."

. TO WORSHIP: "Glory to God in the ghest, and on earth peace, good will ward men."

sponse: "A Christmas Refrain" (Thomas: *A First Book in Hymns and Worship,* 87).

N: "O Come, All Ye Faithful."

TURE LESSON: Isaiah 9:6 and 7.

ER: (by Leader).

r Father, we thank thee that Jesus' day is so near. Help us to make ready by thinking and doing only that which od and good. Amen.

sponse: Fourth stanza of "O Little Town of Bethlehem" (i. e., "O holy child of Bethlehem—").

TORY:

ntences: "Every good and perfect gift is from above, coming down from the Father, Freely ye have received; freely ive."

ntes are passed by two of the younger children.

Response: "A Prayer" (Thomas: *A First Book in Hymns and Worship,* 83).

HYMN: "Angels, from the Realms of Glory."

CLOSING SENTENCES:

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

Second Sunday: Good Will at School

PRESENTATION OF THEME:

Of course you have found during the past week that if you tried to show good will at home, you couldn't help but show it other places too. Today we are to think of one of those places which is very important to many of us: school. Can you have only good and kind thoughts about your teacher and do only good and kind things for her for a whole week? Why not try? Can you be friends with all the other children; never say unkind things behind anyone's back, never play mean tricks on anyone, and never be jealous of anyone in your heart? Why not try? And again, if you do, you will be happier than ever that Christmas is coming.

HYMNS: "It Came Upon the Midnight Clear."
"We Three Kings of Orient Are."

SCRIPTURE LESSON: Luke 1:28–33, 46–55.

Third Sunday: Good Will in Our Community

PRESENTATION OF THEME:

To show good will at home and at school is not enough. If we have really tried to show it in these two places, we find ourselves wanting to find and express good will everywhere: at home, at school, at church, in our clubs, in our government, everywhere we meet people. One special thing we are going to do is to share our Christmas happiness much as we shared our Thanksgiving happiness last month. Next Sunday there will be a Christmas tree here; a Christmas tree to which we will bring gifts instead of taking them away. Each of you is to bring some gift to put on this tree. These gifts will be taken to —— so that others may have a happy Christmas tree too. I think that if they understand why we wanted to give these gifts, it will make them want to show good will too.

HYMNS: "Hark, the Herald Angels Sing."
"The First Noel."

SCRIPTURE LESSON: Luke 2:7–19.

Fourth Sunday: Christmas

NOTE: The gifts should be brought to the Christmas tree as a part of the offertory service. Be sure that someone is prepared to help place them about the tree. If it seems wise, use a special program instead of the program of worship. This should not be done, however, unless the special service has real worship value. Programs that merely entertain do not foster the true spirit of Christmas.

HYMNS: "O Little Town of Bethlehem."
"Holy Night."

SCRIPTURE LESSON: Matt. 2:1–12 (Luke 2:7–19 may be repeated in unison).

(After Offering Response, let children join hands around the tree and sing "Away in a Manger.")

Fifth Sunday: Peace on Earth, Good Will toward Men

(Missions)

PRESENTATION OF THEME:

I hope this Christmas has been the happiest you have ever known. And because the day is over, it does not mean that there cannot be any more Christmas spirit until next December. If we have had the right kind of a merry Christmas, the joy of it should last until the next one comes. Certainly before the next one comes we want to be much more ready for it than we were for the one we have just had. Just think, we have a whole year in which to get ready; a whole year in which really to live good will. And while we are living good will with God's children that we can see, let us be very sure to live good will with God's children that we cannot see; all his children, black, yellow, red, and white, all over the world. How can we do that when they are so far away? By doing only good and kind things for them if we should meet any of them; and more especially by thinking only good and kind things about them, whether we ever really see them or not.

HYMNS: "As with Gladness, Men of Old."
"Brightest and Best of the Sons of the Morning."

SCRIPTURE LESSON: Matt. 28:16–20.

*rs. Rex is Director of Religious Education of the Redding Center (Conn.) Federated ch.

A Japanese Madonna

(*Continued from page 26*)

relationship which they bear to each other.

Incense burner:
Any small incense holder may be used with incense burning, and sending its smoke up before the face of Buddha.

A Japanese man's picture in a frame.

ACT II

Palms

A manger:
This may be simply constructed of boards, filled with hay or excelsior.

A golden vessel:
An inexpensive dish, painted.

A small tray of incense

An oblong casket:
Box covered with tin or gold foil, or painted.

Costumes

The boys and girls dress in everyday apparel.

Ine wears either a Japanese kimona or an American dress. In the latter case, the material, if possible, is of Japanese weave. If not, an inexpensive silk or pongee may be worn with a Japanese scarf, the latter to give her the Oriental touch. She wears her hair parted in the middle, fastened in a little knot in the back.

The costumes for the characters in the pantomime are biblical. Consult biblical pictures for details. Bathrobes may be used for the *under*tunics of the Wise Men (*not* the outer cloaks), purple and gold being appropriate colors. The outside cloaks may be made of sateen or unbleached muslin, dyed. Their turbans (scarfs wound around their heads) should be colorful.

The shepherds may wear simple tunics of burlap. They carry staffs.

Mary should be dressed in a blue gown with the long pointed sleeves of the Palestinian costume. Japanese crepe or sateen is very good for this. She wears a white sash and head dress.

Joseph wears a tunic, cloak, sash and head dress of very inexpensive material, tan and wine color being a harmonious combination.

Lighting

The lighting need not be elaborate. Twice (in Act II, Scenes I and II) a bright light from a stereopticon off stage floods the scene. In Scenes III and IV, a bulb may be placed in the manger, the light to illumine Mary's face.

If it is possible to have stereopticon light to flood the stage from the front, a slide of amber gelatine may be used through Act I; amber through Scene I of Act II, moonlight blue through Scene II, and a pale rose through Scenes III and IV.

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Character Education as an Objective in the Public School

(Continued from page 11)

first to tell you that the movement is yet in a tentative experimental stage. There is at present little settled a the best methods to be used or the best materials to employed. About the only points of agreement just n seem to be: (1) that a gravely unsatisfactory moral si tion exists; (2) that church and home have failed to just their training to the increasingly complex and puzzl life which environs the young; (3) that the school m therefore accept and undertake to meet the responsibi for character development (or as much of it as it c which by common consent has in the past been chiefly c signed to the family and the church.

CERTAIN definite objectives have, nevertheless, b set up within the past five years in hundreds of pu school classrooms. These are often in the form of ide or desirable traits of character, such as: courage, court cheerfulness, dependability, self-control, initiative, hone loyalty, service, healthfulness, reverence, tact, sincerity.

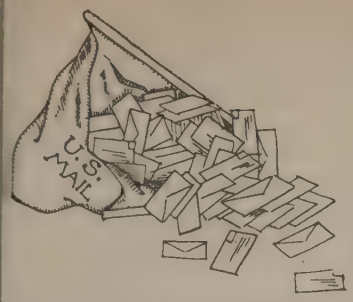
In many schools a longer list of such traits is presen and discussed. The school votes on a smaller working which will become special objectives for a semester. I haps one trait may be emphasized each week, the pu being on the lookout for situations in the school or ho or on the playground where the trait in question may f expression. Slogans are invented. Stories are read. H torical characters are brought in for illustration. Failu are noted in the practice of the trait in the school gro Special instances are commended by social approval.

Some schoolrooms are organized as cooperative-gove ment clubs. The rules for school conduct are made the group and school opinion is employed as a power incentive to right social conduct. Pride in the school cultivated and loyalty and high morale thereby insured.

Attempts are being made by some school authorities analyze or modify the curriculum, so that situations fav able to character emphasis may be more available. Tea ers are being encouraged to study the problems of charac education and to take advantage of situations in the life the school for cultivating desirable traits. Especially it being recognized that the way to insure the developm of strong character is not so much to *talk* about the ethi virtues as to *practice* them until they become habit; the life of the school is being planned to this end.

One thing the public school cannot do—make relig a motivating force back of character development. one may be forgiven for doubting whether the chu school has in the past succeeded in doing this to an ap ciable extent. The public school can, and probably creasingly will, teach every desirable ideal of conduct the church school can teach—and teach it much be except for this one sole factor, *the motivation that co from a sense of relationship to a divine Being.* This fa should be, and undoubtedly can be, the most powerful fluence in the growth of character; that is, in the daily hourly control of conduct. Can the church school m it so? If so, it has justified its existence; if not —

In any case the movement for character education se destined for the present to go on developing in the pu school. Whether leadership will permanently pass to this institution is for the church to say.



N the occasion of her leaving Dayton to take up her new work in the University ittsburgh, a farewell dinner was tendered s Blanche Carrier on September 11 by local committee on weekday and vacation rch schools. At this time a memory book presented to Miss Carrier containing mes- es of personal appreciation from a large nber of her friends. This was also made occasion for extending to Miss Helen R. arns, who succeeds Miss Carrier, the good hes of the local committee for a continued wth of religious education in the com- nity.

AST spring the Committee on Religious Education of the Ministerium in Penn- ania carried out at Allentown what they ed "A Field Day in Religious Educa- i" or a "Laboratory Experience." Over ee hundred students registered, ministers, conesses, superintendents and officers, and chers. The Allentown school board, which nine years has granted released time to ils attending the weekday school of reli- us education conducted by St. John's urch, sent an official representative. Min- ers and educational leaders of other de- minations were also present. The general n was to demonstrate visibly and audibly t what a daily vacation church school, a ristian kindergarten, a Sunday school, a ekday school of religious instruction, a dership training class, a confirmation class d a community and extension program can Exhibits of handwork, note-books, and ords were held, while the splendidly ipped, well planned $250,000 church ool building in which the meetings were d furnished a model housing demonstra- n. Children of the community vacation urch school, the Sunday school, its kinder- ten, and the different grades of the week- y school gave practical reality to the dem- strations. In the evening there was held a ommunity Sing—See Night" when a thou- d children crowded into the school audi- ium, with their parents, as they do one ght every week. They represented twenty- nationalities, sang songs and hymns, d looked reverently at the pictures of the e of Christ, the best of the old masters, wn by stereopticon.

The slogan of the National Tuberculosis Association is "All for Health, Health for All." The work they are able to do depends solely upon the funds raised through the sale of Christmas seals, this being the twenty-first annual Christmas seal sale. om being a "white plague," this Associa- n has helped reduce tuberculosis to a con- llable disease. More than 125,000 lives re saved in the year 1928 alone. By buy- Christmas seals we may all have a part in s great health crusade.

What's Happening in Religious Education

MISS MARY ALICE JONES has been giving full time to her new work as Director of Children's Work on the International Council staff since the middle of September.

FRIENDS were very much grieved to learn of the death of Mr. and Mrs. Albert K. La Huis of Zeeland, Michigan, as a result of an automobile accident which occurred in California in August of this year. Mr. La Huis has been a member of the International Council Executive Committee for many years, and has also been very active in the work of the Michigan Council.

THE New York Bible Society presented Commander Richard E. Byrd for the Antarctic expedition eleven Bibles and sixty copies of the New Testament, one for each member of the party.

REV. GEORGE NESBITT McCLUSKY, formerly educational secretary of the Connecticut Council of Religious Education, has accepted a position with the Presbyterian Board of Christian Education in Philadelphia to have charge of senior and intermediate work.

REV. L. F. SENSABAUGH, for a number of years Director of the Leadership Teacher Training Department for the General Sunday School Board, Methodist Episcopal Church, South, and more recently head of the Department of School Administration of this Board, has resigned from this position to become Director of Religious Education in the Boston Avenue Methodist Church, Tulsa, Oklahoma. Mr. O. W. Moerner, from the Leadership Teacher Training Department of the General Sunday School Board, will succeed Mr. Sensabaugh as head of the Department of School Administration.

REV. OWEN T. DAY of the Grace Baptist Church, Spokane, Washington, reports a most unusual vacation church school held in his church this year. Thirteen denominational groups were represented in the enrolment, including Catholics, Christian Scientists, Mormons, and Seventh Day Adventists. There were more boys than girls in attendance every day of the school. A feature of the promotion of this school was a parade on Saturday previous to its opening in which a truck load of children led the procession followed by twenty cars filled with children, waving banners and singing Christian songs. Motion pictures of the parade were taken and exhibited on the night of the closing exercises of the school.

FROM funds made available by generous friends, Boston University School of Religious Education and Social Service distributes annually, without cost, a number of valuable educational bulletins prepared by its department of research and educational extension. The documents available for 1928 are as follows: "Ten Reasons for Federation," by Clarence R. Athearn; and "Attitudes of the Ministry toward the Director of Religious Education," by Alfred J. Wright. These bulletins may be secured upon request from the Dean, Boston University School of Religious Education, 20 Beacon Street, Boston, Massachusetts.

MR. W. H. HOOVER of the Hoover Manufacturing Company of North Canton, Ohio, has served the Christian Church—now a community church—of that city as superintendent of its Bible school for more than fifty years.

DR. WALTER S. ATHEARN, dean of the school of religious education at Boston University, is sailing for Europe on a year's leave of absence for the purpose of making a detailed study of conditions in connection with his office as chairman of the Division of Character, Moral and Religious Education of the World Federation of Educational Association. The first World Conference on Education was held in San Francisco in July 1923 with a representation of sixty-six nations. In 1925 at the conference in Edinburgh, David Starr Jordan, president emeritus of Leland Stanford University, won the $25,000 prize for his presentation of the best educational plan for world peace which is to be realized through unity of thought. The Jordan plan comprised several commissions, three of which were literacy, inter-communication and character. Dr. Athearn has been chosen to blaze this new trail through world prejudice, misunderstanding and ignorance. His report will be presented to the next conference of the World Federation to be held in Geneva in the first week of August 1929.

THE high school of Dallas, Texas, allows one-half credit for one year's work in Bible. The classes are taught at the different churches, usually meeting one afternoon during the week in addition to the regular Sunday morning class period. A minimum of eighty periods of forty-five minutes each of actual teaching time is required. The work is done under the supervision of a special committee of which Mr. L. V. Stockard, supervisor of Dallas high school, is chairman. The first class was held in 1913 having thirteen pupils. This year twenty-six churches had classes with 165 pupils enrolled.

THE inauguration of G. Bromley Oxnam as president of De Pauw University, Greencastle, Indiana, was held on October 12. A two day celebration was planned, among other events being the dedication of the Lucy Rowland Hall, new $250,000 dormitory for women.

THE National Baptist Convention, representing 20,000 Negro Baptist churches of America, held its sessions in Louisville, Kentucky, September 5–10. An increase of $10,000 for missions during the past year over the previous years was reported.

MR. REINHOLD NEIBUHR has accepted the position of Associate Professor of Christian Ethics and Philosophy of Religion at Union Theological Seminary and will move to New York City this fall. Mr. Neibuhr has also joined the staff of *The World Tomorrow* as editor.

THE National Bureau for the Advancement of Music, 45 West 45th Street, New York City, has prepared a pamphlet entitled "Music for Christmas" with suggestions for presenting community Christmas programs of various types, together with lists of Christmas music with the names and addresses of publishers and prices indicated. A copy of the pamphlet is available without charge upon request to the Bureau at its headquarters.

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DR. NORMAN E. RICHARDSON, for nine years associated with the department of religious education at Northwestern University, has been elected dean of the graduate school of the Presbyterian Training School in Chicago.

DR. JOHN R. SAMPEY of the Southern Baptist Theological Seminary of Louisville, Kentucky, has an unusual record as a member of the old International Sunday School Lesson Committee. Next month he will have completed thirty-three years of service on that committee. Mr. B. F. Jacobs had served for thirty years and two months at the time of his death. Dr. Sampey has been chosen as one of the twenty members at large elected by the International Council on the new Educational Commission which merges the International Lesson Committee and the Committee on Education of the Council.

THE faculty of Bennett College for Women is comprised of nineteen Negro college women, three of whom hold master's degrees and ten hold bachelor's degrees from the best universities of America. Miss Gladys B. Johnson, who has her master's degree in the science of music education from Northwestern University is the first Negro girl ever to receive that degree from Northwestern. Miss Carol B. Cotton, dean of the college, holds a master of art's degree from Columbia University. Miss Alice G. Taylor, teacher of education, received her master's degree at Columbia and has taught for eight years in the public schools of Maryland.

MR. FERRON TROXEL is the new young people's superintendent of the Missouri Council of Religious Education. He is a graduate of Otterbein College. While attending college, he served one year as the acting young people's superintendent of the Ohio Council.

PROF. EDMUND D. SOPER, who since 1925 has served Duke University as vice president and as dean of its school of religion, has accepted the presidency of Ohio Wesleyan University. For several years Dr. Soper was professor of missions and comparative religion of the Ohio college. Later he became a professor at Drew Theological Seminary, and from 1919–1925 was professor of religions at Northwestern University.

A LEAFLET called *Housing the Church's Program,* written by Dr. Henry E. Tralle, has been published by the New York State Sunday School Association and may be secured from their office, 80 Howard Street, Albany, New York, for ten cents per copy.

DR. E. STANLEY JONES, author of *Christ of the Indian Road* and other books, was loaned by the Methodist Board to the Committee on Cooperation in Latin America for intensive evangelistic effort in South America. The local committee on cooperation, representing various denominational groups, had charge of all arrangements. Forty large meetings and workers' conferences were held in fifteen days with Anglicans, Baptists, Brethren, Disciples, Lutherans, Mennonites, Methodists, Nazarenes, Presbyterians, Y. M. C. A., Y. W. C. A., the Bible Societies, the evangelistic union and the Salvation Army cooperating in the promotion and personal work.

THE new location of the offices of the Religious Education Foundation, the International Association of Daily Vacation Bible Schools, and the New York office of the International Council is 805 Pershing Square Building, Park Avenue at 42nd Street, New York City.

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dventures in Friendliness. By M. F. wn. Philadelphia, Board of Christian cation of the Presbyterian Church in the S. A., 1928. 224 p. Price $1.75.

his is the Presbyterian primary program lk for use in Vacation Church Schools. materials center around the people of in America.

ach program includes a service of worship, ies to tell, and suggestions for classroom vities.

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will not be possible for any one group arry out all the activities suggested, thus n teacher will need to select those which best suited to the needs of her group. materials would seem to make it pos- e for vacation school teachers to achieve purpose which has been given for the k, namely, to awaken an appreciation of neighbors to the south of us, not only of se who are needy but also of the noble n and women of the higher class.

—O. M.

Youth In Quest. By Grace Sloan Over- . New York, The Century Company, 1928. p. Price $1.50.

n this book one sees clearly that youth to- face practically the same problems as the youth of days gone by, and that "the stions of youth of all ages have clustered und virtually the same areas of experi- e: first, human nature—the mystery of physical and its control, and self-realiza- ; second, social relationships and social lization; third, the nature of God and itual realization."

he book is rich in illustrative material sh from the experience of youth today. sound meliorism prevails throughout yet re is nothing of an ostrich-head-in-the-sand tude. Obvious facts and conditions exist- today are admitted candidly, but they faced constructively. The whole tenor he book is such as to inspire the young son who reads it, to a determined and con- tous effort to achieve the life abundant; ire the leader of youth who reads it, with ewed zeal in pointing the way to such ievement.

—L. C. K.

teligious Psychology of the Child. W. Hendy Cock. London, The Faith ss, Ltd., 1928. American Agents, More- se Publishing Company, Milwaukee. 127 Price $1.00.

his publication is the result of a careful ly of the religious ideas and attitudes of 0 children from seven to fourteen years ge in the school system of England who taking, as a part of their regular cur- lum, courses in religion. It concerns itself such questions as the child's thoughts the use of the Bible, his conception of a it, the meaning of God, what he has ned concerning Jesus, how he pictures en, what duty signifies, and so on. The lts of his study are carefully tabulated reveal the fact that children often re- e very erroneous ideas as a result of less speech on the part of their elders. owing the study is a chapter called "Sum- y and Recommendations." The book will e useful to children's workers in indi- g to them the necessity for careful and staking teaching.

—M. A. J.

Education For World-Citizenship. By William G. Carr. Stanford University, California, Stanford University Press, 1928. 225 p. Price $2.50.

This book is written from the standpoint of world-citizenship in the schools. Its function is to indicate the possibilities in the regular school curriculum for teaching world citizenship. It makes suggestions for the use of geography, history, physical education, literature, in developing world-mindedness. There is also very careful consideration given to the problem of the "fighting instinct" and it presents the conclusion that, instead of being an instinct, fighting is a habit. The book is limited in that it gives no place to religion. Education for world-citizenship will surely be incomplete without religion to undergird it. In spite of this lack, however, the book is very suggestive and any teacher of religion who is concerned with world peace should be familiar with the view point and the concrete suggestions which it presents.

—M. A. J.

Standardizing Teachers' Examinations and the Distribution of Class Marks. By Robert S. Ellis. Bloomington, Illinois. Public School Publishing Company, 1927. 170 p.

A practical handbook dealing with the elementary principles of constructing and scoring tests in public education. Written in simple and nontechnical style, it is a handy guide for beginners in public school work and is also suggestive for church school leaders.

—H. S. S.

Supervised Study Plan of Teaching. By Francis Shreve. Richmond, Virginia, Johnson Publishing Company, 1927. 539 p.

This study attempts to do four things: (1) to orient the reader by showing what has been accomplished by supervision of study to date; (2) to set forth and analyze the factors that enter into the learning process from the pupil standpoint; (3) to show the teacher may provide the necessary factors for successful learning under classroom conditions; and (4) to assemble the experimental data on supervised study.

Our Evolving High School Curriculum. By Calvin Olin Davis. New York, World Book Company, 1927. 301 p.

The high school curriculum is considered in the light of the historical background out of which it has grown. The problems arising in connection with curriculum construction are brought sharply to the fore through a review of the criticisms and counter-criticisms which have been offered on our high school curricula. A very comprehensive review is presented of the various aims and objectives which have grown out of a consideration of the purpose of high school education. Objectives are seen to grow out of the problems pertaining to (1) the nature of youth, (2) the meaning of education, (3) educational values, (4) such practical matters as school organization, administration, supervision and finance.

A very useful service is rendered by the author through a review of the various methods of determining curriculum objectives, as also through the discussion of educational values. The last portion of the book is devoted to the administrative aspects as related to the high school curriculum.

—P. H. V.

Sons of Africa. By Georgina A. Gollock. New York, Friendship Press, 1928. 250 p. Price $1.50.

The purpose of this volume, as the author states it, is to discover whether it is "rational to believe that Africans are as great an asset to the world as is Africa itself." The material bears evidence of very thoroughgoing investigation of the records of African history from before the days of Columbus to the present time. The method is not a general exposition of African traits but a presentation of character studies of a series of great Africans. The characters selected vary widely in their attitudes and conduct. The writer was not attempting to show that all Africans are models of virtue, but was rather trying to show through concrete examples that there have been Africans who exhibited the same qualities of initiative, leadership, and so on, which made men great in other nations. There is one whom he calls Black Napoleon, another whom he calls The Nation-Builder, another whom he calls The Good, another whom he calls Elijah, and so on. One who is endeavoring seriously to consider the question of race and to arrive at unprejudiced conclusions regarding the capacities of the various branches of the human family, will find this book a most valuable aid in his study.

—M. A. J.

The Call Drum. By Mary Entwistle and Elizabeth Harris. Teachers Edition. New York, Friendship Press, 1928. 138 p. Price $.75.

Miss Entwistle and Miss Harris have prepared in this volume a series of six stories and eleven session plans, and several chapters of additional helpful material for use with older primary and younger junior children in assisting them to develop an idea of our world brotherhood. The specific content of this book deals with Africa. The stories are delightful and will create an attitude of appreciation and friendliness for African children.

—M. A. J.

The Parish School. By Joseph A. Dunney. 326 p. New York, The Macmillan Company.

A good exposition of the Catholic position in education with a valuable, though highly idealistic, description of the Catholic parish school. The author takes as one of his purposes to inform educators generally of the true meaning of the Catholic Parochial School. Thus he states "The purpose of Catholics in their separate schools is suspected by those who ought to know better, think honestly, and talk advisedly. Naturally enough we resent keenly and cordially such criticisms as are born of vincible ignorance of our aims and motives and spring from un-American scantiness in doing justice to our efforts and achievements."

The following quotations give a clear cut statement of purpose in maintaining separate parochial schools: "But since men, misled by ignorance and prejudice, will outlaw religion from the State schools, it remains for us to do bravely and whole-heartedly what secular educators are not doing—give our children their whole heritage and compass the needs of their full life." "And to-day it is hard at work, quietly patriotic and sincerely courageous, in the pursuit of the same ideals and the same ambitions, insisting that 'faith and virtue are quite as essential in the training of men and women as knowledge and skill.'"

—P. H. V.

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"Those who have not been in agreement with Lewis Browne's work on comparative religions, 'This Believing World,' will certainly honor him for his absolute fidelity to the Bible itself in this set of living charts and his lucid statements as to their meaning. He has become a pathfinder for all of us, even those who claim thorough Scriptural scholarship."—*Methodist Review*

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—*New York World*

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What Next in Home Missions. By illiam P. Shriver. New York, Council of omen for Home Missions and Missionary ducation Movement, 1928. 240 p. Price .00.

The author of this mission study textbook ates that the best materials for such a urse are not to be found in this or any ner book but "are to be discovered in the mmunity situations which are near by and th which we can grapple at first hand." is viewpoint is not to limit the interest t these situations are to serve as points departure from which to make excursions o life.

Believing that "home missions" today ans more than anything else, "the mission the church at home," the author has cen- ed material for study and discussion ound such themes as the following: "Learn- g to Live Together;" "Outlook for the urch in Town and Country"; Undergird- g Democracy"; and "A New Crusade."

Interpretation of Educational Meas- ements. By Truman Lee Kelley. New rk, World Book Company, 1927. 363 p.

A book for those who deal technically in e field of testing. It is exactly what its le indicates, a guide to the evaluation of ta and of measurements now available, ough it also gives new fact and theory. any standardized tests on general intelli- nce and achievement are given rankings, d a very complete list of tests with suffi- nt explanation aids in the selection of lividual tests. —O. M.

Farm Youth. Proceedings of the Ninth tional Country Life Conference. Pub- ed by the University of Chicago Press for American Country Life Association, 1927. 4 p. Price $2.00.

This contains the proceedings of the con- ence held in Washington in 1926, which alt specifically with the matter of farm uth. The special needs of farm youth are cussed by Secretary Jardine. President tterfield gives his personal address to our al youth. Interesting sections of the book al with the farm youth of Europe, partic- rly in Denmark by Mr. Lindeman and in ssia by Mr. Colton. —P. R. H.

The Children's Kingdom. Written and mpiled by Gwendoline Watts. New York, fred A. Knopf, 1928. 111 p.

A book of prayers for children, accom- nied with poems, stories, and conversation give content. In addition to a group of scellaneous discussions and prayers, four ies are offered, each intended for a week, d a series of eight for special times.

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Everyday Adventures For Intermediates on Pioneer Trails of Christian Living. Chicago, The Department of the Epworth League, Board of Education, Methodist Episcopal Church, 1927-28. Price $.15 each.

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Choosing Friends, W. and M. Morgan
Cliques and Gangs, Gladys Hipple Watson
What Shall We Play? Chester L. Bower
The Problem of Church Attendance, Helen E. Mummery
Church Membership Problems, Mary E. Findley
The League's Partner — The Epworth Herald, T. Otto Nall
How Can We Serve Our Community? Ina M. White
Why Have Foreign Missionaries? Olive K. Volkmar
The Bible and War, Joseph B. Matthews
How Can We Work for Peace? Joseph B. Matthews
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The Worship Service, Oscar W. Low
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Christianity To-day. By Faculty of Garrett Biblical Institute. Harris Franklin Rall, editor. Nashville, Cokesbury Press, 1928. 274 p. Price $2.00.

Here we have a series of lectures given over the radio by members of the faculty of Garrett Biblical Institute. The volume presents the way in which these teachers of religion face their task of teaching the Christian religion.

The lectures are arranged in three groups; one dealing with Biblical subjects, a second with Christian doctrine, and a third with Christian ethics and church life.

Harris Franklin Rall, Frederick C. Eiselen, Doremus A. Hayes, Ernest F. Tittle, Leslie E. Fuller and C. Copeland Smith are among those who shared in the work.

The title is well chosen and indicates the message of the book. Although lacking in the spirit of daring and prophecy which many would look for in such a book, it is constructive, positive and certainly worth the reading and will prove to be very helpful to any searcher after truth. —R. A. B.

Revaluing Scripture. By Frank Eakin. New York, The Macmillan Company, 1928. 249 p. Price $2.25.

The aim of this book is to help adherents of the Jewish-Christian Bible to orient themselves better as to the nature and value of their Bible by looking at it in comparison with other scriptures. This is accomplished with surprising effectiveness throughout the consideration of such matters as origin, content and character, methods of interpretation, and the relation of scripture to clergy, tradition, culture, and so forth. To have one's own Bible alone discussed from the standpoint of bibliolatry would raise immediate emotional reactions which would make calm consideration impossible, but to have it considered side by side with other Bibles places the discussion in an entirely different setting.

The comparison, in Part II, of the non-Christian bibles with that of Christians affords a snap-shot view of these bibles which is very useful for those who do not have the time to make a more extensive study.

Child Life and Religious Growth. By Edna M. Bonser. New York, The Abingdon Press, 1928. 380 p. Price $1.50.

A second primary course for the vacation church school. Its purpose is to enable teachers to help children to develop such ideals, attitudes, appreciations, and habits as seem most truly to encourage religious faith and character. The course is built on the principle that education must meet today's needs, that the child is in process of forming character and has immediate need for ethical and religious instruction. Thus it is more a guide to the teacher in finding and meeting these needs of children, that is, a guide in the use of educational method, than a course of materials for children. The first part of the book is devoted to a practical and complete introduction to the method and materials employed, the second part is given to 25 program outlines, the third contains resource materials for the teacher—stories, poems and music.

—P. H. V.

A Curriculum Study For Teachers of Beginners; A Curriculum Study for Teachers of Primary Grades in the Church School; A Curriculum Study for Teachers of Juniors in the Church School. Manuals for Use in Standard Training Schools. Compiled by Mary E. Skinner, Edited by E. B. Chappell. Nashville, Cokesbury Press. 1928. 62 p., 71 p., 59 p. resp.

These are three manuals on curriculum study prepared for teachers of beginners, primaries, and juniors, respectively, which will serve as a very useful introduction to the revised Graded Lessons of the Graded Lesson Syndicate. They set forth clearly the fundamental conception of the curriculum underlying the construction of these courses and indicate the specific values which are to be found in the material.

—M. A. J.

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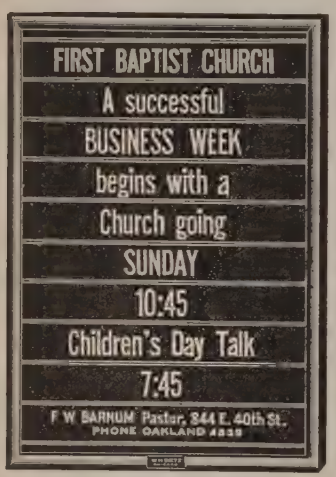

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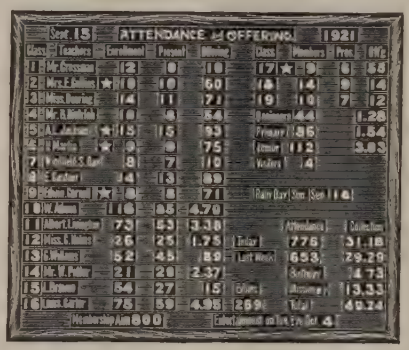

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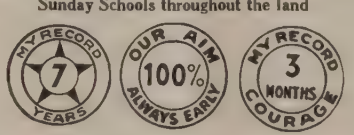

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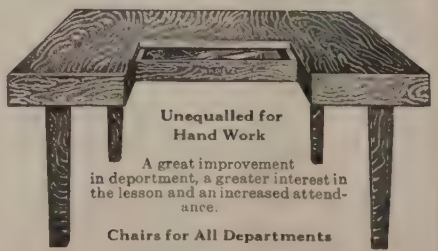

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Books Received

Psychological Foundations of Teaching. By Helen L. Tonks. New York, Globe Book Company, 1927. 212 p.

Public School Business Administration. By N. L. Engelhardt and Fred Engelhardt. New York, Bureau of Publications, Teachers College, 1927. 1,082 p.

The Effective College. Edited by Robert Lincoln Kelly. New York, Association of American Colleges, 1928. 302 p. Price $2.00.

Jesus and the Pharisees. A Study in Christian Tradition. By Donald W. Riddle. Chicago, The University of Chicago Press, 1928. 203 p. Price $2.00.

The Technique of Public Worship. By J. Hastie Odgers and Edward G. Schutz. New York, The Methodist Book Concern, 1928. 300 p. Price $2.00.

Carolina's Toy Shop. By Rebecca Rice. Boston, L. C. Page & Company, 1928. 264 p. Price $1.75.

Straight Answers to Life Questions. By Copeland Smith. Chicago, Willett, Clark & Colby, 1928. 210 p. Price $1.50.

Jobs and Marriage. By Grace L. Coyle. New York, The Womans Press, 1928. 101 p.

Week Day Bible Lessons. Teachers' Manual and Pupil's Material. Compiled by John M. Somerndike with Walter Albion Squires. Philadelphia, Presbyterian Board of Christian Education, 1928. 234 p. and 50 p. resp. Price $.75 and $.25 resp.

Mexico Before the World. By Plutarco Elias Calles, translated by Robert Hammond Murray. New York, The Academy Press, 1927. 244 p. Price $1.00.

The Vision of Sir Launfal. A Pageant. Dorothy Clark and Georgia Lyons Unzagt. New York, A. S. Barnes and Company, 1928. 16 p. Price $.50.

An Adventure With Children. By ary H. Lewis. New York, The Macmillan mpany, 1928. 250 p.

What's Wrong With American Education. By David Snedden. Philadelphia, B. Lippincott Company, 1927. 379 p. ice $2.00.

The Christian Experience of the oly Spirit. By H. Wheeler Robinson. w York, Harper and Brothers, 1928. 313 Price $3.00.

In the Time of Attila. By Francis lt-Wheeler. Boston, Lothrop, Lee & Shep- Co., 1928. 301 p. Price $2.00.

Snowden's Sunday School Lessons. James H. Snowden. Eighth Annual Vol- e. New York, The Macmillan Company, 28. 313 p. Price $1.50.

Religion and the Commonweal. By erbert Maynard Diamond. New York, arper and Brothers, 1928. 325 p. Price .00.

The Confessions of a Puzzled Parn. By Charles Fiske. New York, Charles ribner's Sons, 1928. 237 p. Price $2.00.

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A Year's Bible Course. By Charles Morgan. New York, Oxford University ess, 1928. 145 p.

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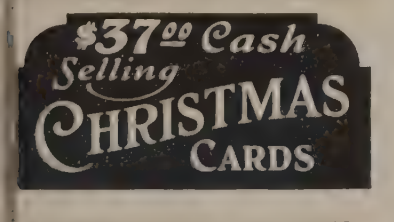
History of Education. By Philip R. Curoe. New York, Globe Book Company, 21. 189 p.

The Cruise of the Kingfisher. By DeVere Stacpoole. Boston, L. C. Page & mpany, 1927. 307 p. Price $1.75.

Jamaica "Ginger." By G. G. Martin. ston, Lothrop, Lee & Shepard Co., 1928. 0 p. Price $1.50.



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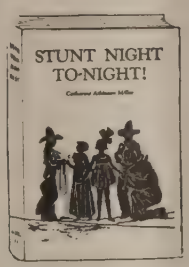

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Posters—How to Make Them

(*Continued from page 21*)

Color

The subject of color and its uses is very complex and fascinating. Space here will not permit a technical discussion of it, but with a knowledge of a few fundamentals, an amateur may be quite successful in combining colors. Helps may be found in *Color Problems* by Vanderpool, and *Color* by Sargeant. Before we discuss the use of color one ought to understand a color wheel, as shown in Ill. D. Red, yellow, and blue are known as primary colors, and orange, green, and violet as secondary. The colors from red-violet to yellow-green are called warm colors because they are predominated by red or yellow. Blue-green to violet are cold colors, and are predominated by blue. However, purple is a combination of red and blue and may be either warm or cold according to the color which predominates it. The same is true of green, a combination of yellow and blue; also of brown, which is a combination of red, yellow, and blue; and of black, which contains all colors. There are warm and cold shades of the primary colors also. Reds, which border the cerise and magenta are cold; yellow, containing a touch

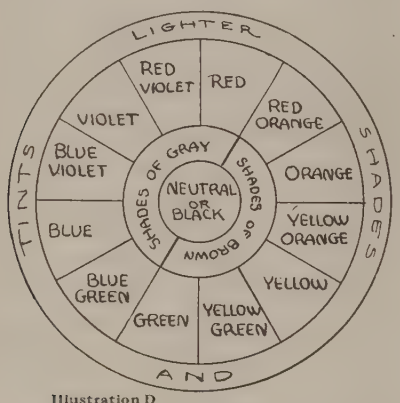

Illustration D

of blue, becomes a lemon, or cold yellow; and cold blues are those which border the blue-violet.

Complementary colors are those which lie directly opposite each other in the color wheel. A color plus its complement contains all the colors in the spectrum. For instance, the complement of red is green. The green is a combination of yellow and blue, and completes the cycle of red, yellow, and blue. Complementary colors of the same intensity are a dangerous combination, because they vie with each other for predominance. The result is the appearance of one color moving about on the other and is very hard on the eyes.

The colors in a picture are made brighter or subdued according to the color which surrounds them. In Ill. A the center picture contains much red, orange, and brown. These colors are enhanced by the use of a small blue border, the complement of orange, a small border of green, which is the complement of red, and a lighter blue-green background.

Three or four colors such as red, red-orange, orange, and yellow-orange, are adjoining each other on the color wheel, and are related and harmonize. Those farther removed, like red and yellow, red and blue, or very dark and light shades of the same color, are in contrast. Colors express moods and seasons. Warm colors are associated with comfort and happiness, while cold colors suggest sorrow and depression. Red, orange, yellow, and warm-brown, are typical of autumn. Cold shades of green, blue, white, grey, and brown, suggest winter, and were used in Ill. C.

When arranging material for a poster, try several combinations of color and spacing of objects. After you decide on the best arrangement, before pasting, mark their position with pencil dots or light lines. Use a ruler in order to have all lines straight, borders even, and letters correctly spaced.

A good poster cannot be made in a few minutes. The first one you make may take hours, if you plan and work carefully. With a little practice one will become familiar with the handling of materials and the work will be much easier. You will find that the results in effective teaching are well worth all the time and effort used.

Additional Sources of Pictorial Matter

The Standard Publishing Company, Cincinnati, Ohio, puts out a great many beautiful colored pictures. They have 48 numbers, 10½ by 12 inches, at ten cents each, including subjects from the Old and New Testaments, nature, and child life. They also publish 49 "Colored Miniature Handwork Pictures" that sell at twenty cents per dozen, or $1.25 per hundred. Many of these are miniatures of the ten-cent pictures, and are especially helpful when the handwork is to be correlated with a song, story illustration, or seasonal poster.

The Brown Picture Company, Beverly, Massachusetts, also publishes a number of large colored pictures. They print 81 numbers 6 by 8 inches and 5 by 10 inches for five cents each. There are also 24 numbers 10½ by 12½ inches, at ten cents each. The list of subjects includes scenery, children, flowers, and famous paintings by old and modern masters. This company carries black and white reproductions of most all the famous paintings, at one and one-half cents each. Many of them come in miniature form at seventy-five

(*Continued on page 47*)

How to Get the Beautiful Pictures that Mrs. Almy Tells About

In her article on Poster Making, in this issue of the Journal, Mrs. Ruth Almy mentions the many beautiful colored pictures offered by The Standard Publishing Company, Cincinnati, Ohio.

She refers particularly to forty-eight pictures, measuring 10½x12 inches, at 10 cents each, and forty-nine colored miniature handwork pictures, 3⅛x3½ inches, that sell at 20 cents a dozen or $1.25 a hundred. Beautifully colored, they include subjects from the Old and New Testaments, from nature and child life. They are ideal for use in illustrating lessons such as love, helpfulness, thanksgiving, the life of Jesus, Joseph, David and Paul, and stories, seasons, songs and memory verses, or for wall decorations and for special recognition or gift purposes.

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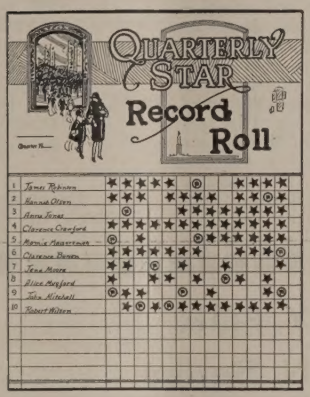

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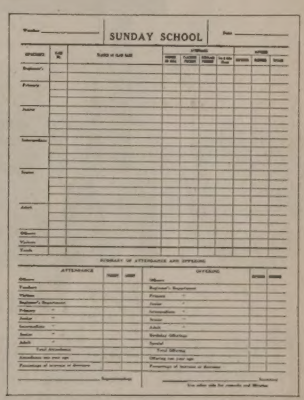

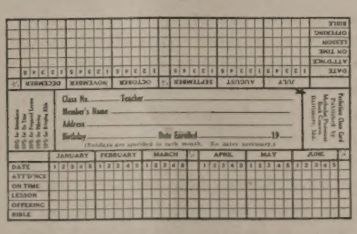

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A Constitution for the Church School

(*Continued from page 27*)

Article V. The Specific Phases of The Church School

Section 1—The Sunday School:

(1) The *Superintendent* shall be the chief executive and administrative officer of the Sunday school, and responsible to the Board of Religious Education for carrying out its program. He shall be elected annually by the Board of Religious Education.

(2) *Principals of Departments* shall be elected annually by the Board of Religious Education, on nomination of the superintendent, for each of the departments of the Sunday school meeting as a separate unit. Each shall be responsible for the administration and supervision of a unified program of religious education in his department.

(3) *Class Teachers* and other *Officers of Departments*, as needed, shall be elected annually by the Board of Religious Education on nomination of the principal of each department through the superintendent.

Section 2—The Vacation Church School:

(1) The *Principal* shall be the chief executive and administrative officer of the vacation church school, and responsible to the Board of Religious Education for carrying out of its program. He shall be elected annually by the Board of Religious Education.

(2) *Leaders of Departments*, and *Teachers* for the vacation church school shall be elected annually by the Board of Religious Education. on nomination of the Principal.

Section 3—The Weekday Church School:

(1) The *Principal* shall be the chief executive and administrative officer of the weekday church school, and responsible to the Board of Religious Education for the carrying out of its program. He shall be elected annually by the Board of Religious Education.

(2) *Leaders of Departments*, and *Teachers* for the weekday church school shall be elected annually by the Board of Religious Education, on nomination of the principal.

(3) In case there is an interdenominational weekday church school, cooperation shall be sought as provided in Article VI.

Section 4—Catechetical Instruction:

Catechetical Instruction shall be in charge of the *Pastor*, who shall, under the direction of the Board of Religious Education, correlate this phase of the educational program as closely as possible with the entire work of the church school.

Section 5—Cradle Roll:

(1) The Cradle Roll Department shall be in charge of a *Superintendent*, elected annually by the Board of Religious Education, and responsible to this Board for the carrying out of its program.

(2) Helpers for the Cradle Roll shall be elected annually by the Board of Religious Education, as needed, on nomination of the superintendent.

Section 6—Home Department:

(1) The Home Department shall be in charge of a *Superintendent*, elected annually by the Board of Religious Education, and responsible to this Board for the carrying out of its program.

(2) Helpers for the Home Department, as needed, shall be elected annually by the Board of Religious Education, on nomination of the superintendent.

Section 7—Other Phases:

As other phases of the program of religious education develop, and it seems advisable to incorporate them in the church school, provision shall be made for them in this Constitution, in harmony with the rest of the document.

Article VI. Interchurch Activities

Section 1—It shall be the policy of this church school to cooperate in worthy interchurch and community enterprises for the advancement of religious education.

Section 2—The Board of Religious Education shall represent Saint Peters Church in such cooperative educational enterprises.

Article VII. Amendments

This Constitution may be amended by two-thirds vote of the members of the Board of Religious Education.

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Posters—How to Make Them

(*Continued from page 44*)

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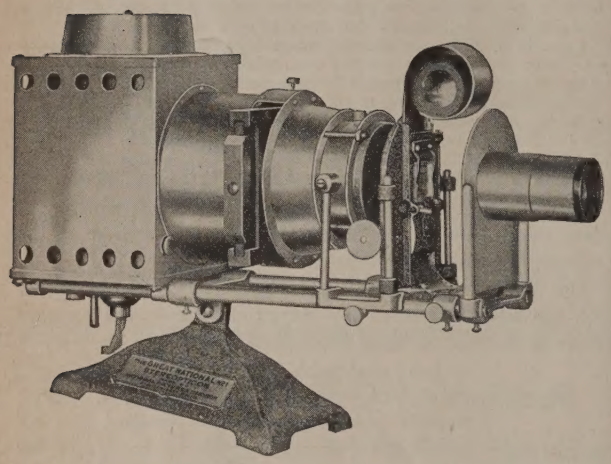

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